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THE GROOMING OF THE GUYS: ELECTROLYS FOR MEN

CAN A HUSBAND RAPE HIS WIFE?

BABIES GO CHIC: FASHION-WE FOR TINY TOTS

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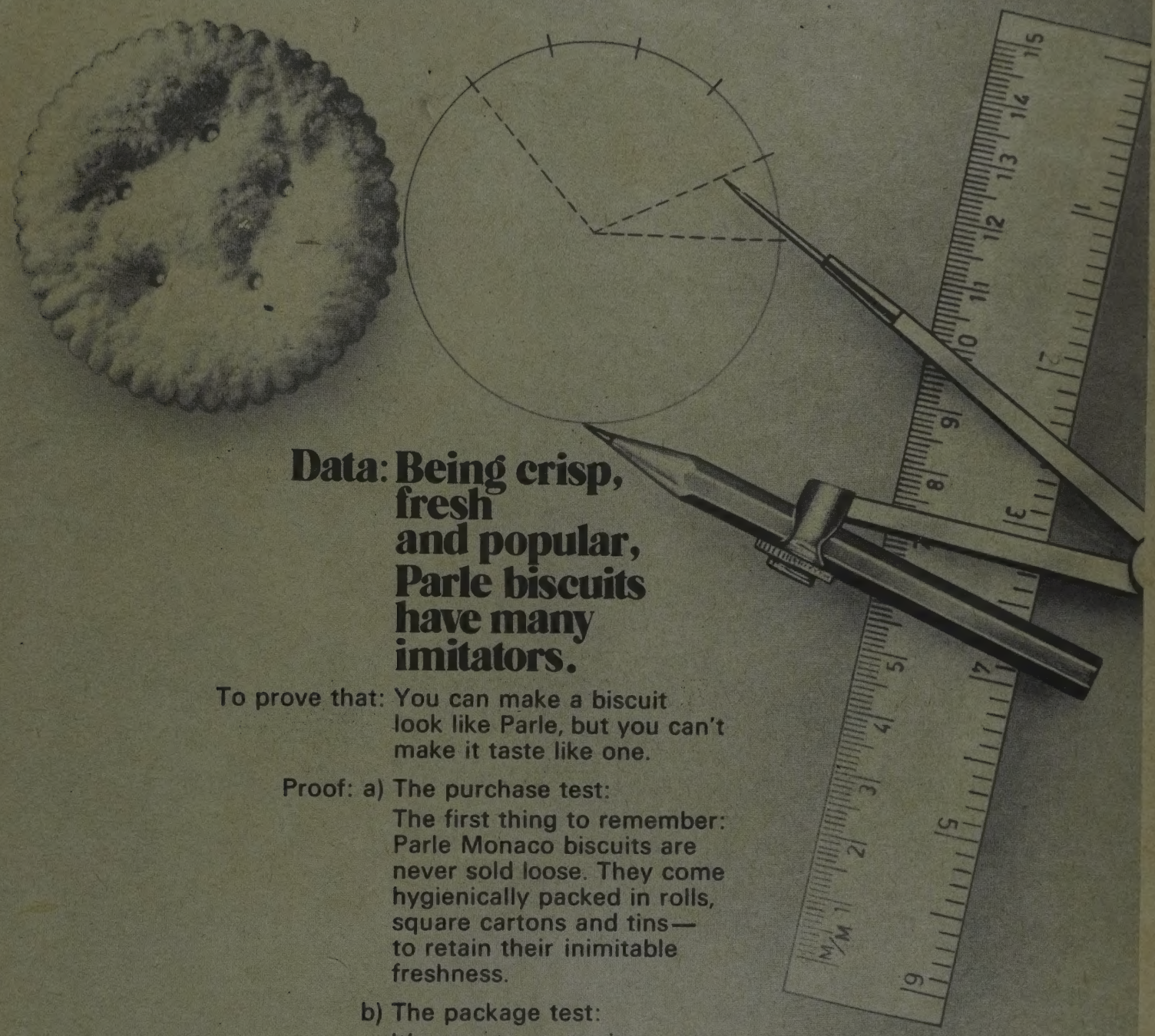

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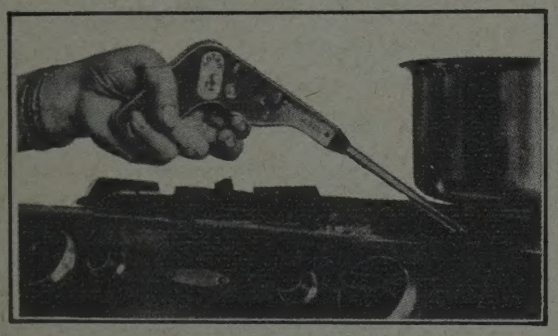

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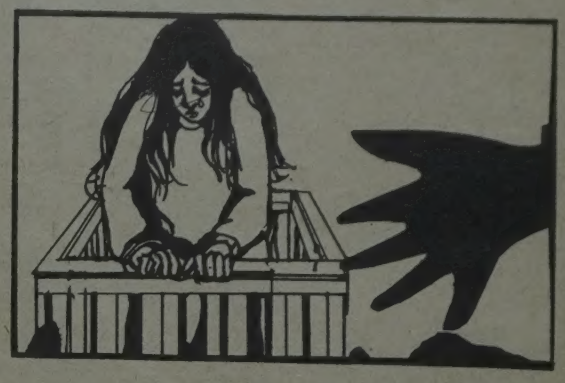
eve's weekly

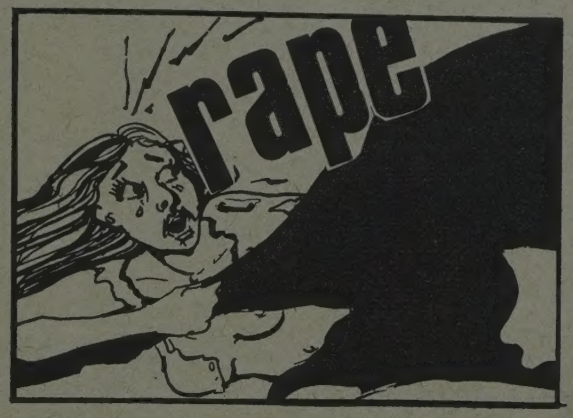
VOL. XXXIV NO. 10 BOMBAY MARCH 8 — 14, 1980

THIS WEEK

MATHURA IS RAPED

And the Supreme Court acquits the accused in a judgement lawyers have deplored for its "cold-blooded legalism". A report on the case and what it implies.
Page 10.





UNITE AGAINST RAPE

The Supreme Court judgement in the Mathura rape case has sparked off strong reactions among concerned people in Bombay, who have come together to form a Forum Against Rape.
Page 14.

RAPE WITHIN MARRIAGE

Can a husband rape his wife? That's a controversial question all right, but one that it is good to face.
Page 22.

THE DRAMATIZATION OF RAPE

As a service to readers and organizations that might wish to join the campaign against rape, we publish a short play on rape.
Page 47.

THE POLITICIZATION OF RAPE

Rape is often used against politically and economically disadvantaged people as a political weapon.
Page 17.

ALSO

What collegians have to stay about rape — **Page 37** Women Organized Against Rape: Interview with Berit Lakey of WOAR, USA — **Page 39** Ahmedabad women protest against rape — **Page 43** Good Grooming for the Guys : Electrolysis for men — **Page 24** Film Interview: Zarina Wahab — **Page 21** Toddling in Style: Fashionwear for tiny tots — **Page 28** Make Your Garden Grow: Kitchen Gardening III — **Page 38** Creative Photography: V — **Page 41.**

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YOUR PAGE

Do you have something to say?
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1st PRIZE

THOSHAM, FOSHAM...

Our society has not yet opened its eyes to a problem (much more devastating than the dowry) faced by many young women over the years. This problem is a threat to disciplined and tradition-bound young women hailing from well-placed but custom-ridden Hindu families.

When it comes to arranging their marriages, the horoscope is deemed to be the all-important factor. A few brokers and men of influence restrict their selection to boys who hail from a particular sect and have perfectly matched horoscopes. They examine the horoscopes with special reference to "thoshams". Thoshams are of many kinds. One thosham, for instance, "reveals" that the boy's father or mother (or both) will kick the bucket if the marriage materialises. Another predicts the loss of 'mangalyam' of the boy's sister, soon after this marriage. The suggested solution is to look for boys with no sisters and with both parents dead! In many cases, charming young girls with good degrees and jobs quietly pass into their middle-age while the search for the groom is on; and then they resign themselves to "single-blessedness'. To justify their existence, they take on the role of "sacrificing sisters" and bring up their brothers and sisters and their children. A recent news item of an ambitious Tamil girl ending her life on account of too many 'thoshams' in her horoscope that led to repeated rejection by bridegrooms, is heart-rending.

Can society not do anything to save such innocent victims? Is it not more important than the rehabilitation of the poor, the handicapped and the lepers? I suggest (a) that girls, right from their teenage, should be convinced that horoscopes, like sati, deserve to be discarded; (b) that young men vow to marry only girls with "thoshams" and thus nail the lie of the infallibility of horoscopes.

MRS. PREMA BASKARAN, Madurai

It's all a pack of rubbish and the sooner we discard this nonsense, the better off we'll be. It is the old people, steeped in superstitious fears, who are responsible for these "horror-scopic" capers. Today's young people, it is hoped, will replace these idiotic "thoshams" with good, old commonsense.

2nd PRIZE

HALF THE VOTES...

Now that the elections are over, the two major parties that have lost are doing a great deal of soul-searching to determine the causes of their failure. Many factors are being cited viz., castesim, party splits, failure to handle Mrs. Gandhi and so on. But one significant factor does not figure in the thinking of these two parties, and that is the women's vote. They have behaved all along as if women were a side issue, of lesser importance than scheduled castes, minorities, garibi and children — something they would get around to when they had the time. But women form about half of the electorate and they have been having a thin time lately and have given a decisive answer in casting their votes. Later analyses are bound to show the swing that women have been able to bring about in the choosing or rejection of a candidate.

Political parties will ignore the women's vote at their own peril.

MRIDULA DATTA, Lucknow

Beware, the power of a woman! There is no doubt a woman wields great influence whether it is in the domestic or the voting arena. In any case, to ignore women in any field or enterprise, is a policy as short-sighted as it is fallacious.

3rd PRIZE

DOWRY DOLE-OUT

Without the help of a single politician, policeman or government body, the Jats of Allawalpur, a village in Haryana, freed themselves and their neighbours, from the clutches of dowry. Some important village leaders from an area of 4,000 square kms met, discussed and decided on this issue. The new rules allowed only a token one-rupee gift from the guests as well as the parents of the girl. Eleven brass utensils and cloth pieces were the maximum material gifts permitted. Even the number of guests was fixed at a minimum. If anyone broke the rules, he was persuaded to return the extra, at the cost of social ostracism. To date, the regulations have been adhered to and any minor stray cases settled out of court. Great, isn't it? A social change voluntarily accepted by the people and for the people. Shows what sensible thinking and planning can do if there is unity amongst us, isn't it?

VEENA ADIGE, Nagpur

Just goes to show what people themselves can do without recourse to laws and rules and regulations. Of course this particular instance is a drop in the ocean but then, that's what will fill the sea, isn't it?

GRAND SLAM

Young girls are often victims of crude remarks, bottom pinching etc, in most crowded city areas.

I heartily applaud one such victim's instant reaction, which was to slap as hard as she could, the man who 'accidentally' bumped into her and then pinched her. For a fraction of a second, the crowd around stood spellbound and all eyes were on the man. Utter shame was registered on his face, and, head down, he slunk out of the place. Though it goes against the grain of society in India for a woman to slap a man, maybe if more Eves turned to slapping, we'd find less men working off their frustrations in public.

RANJANA SAVKUR, Bangalore

Eve-teasers do deserve to be slapped — or, even, thrashed with footwear! Those days are gone when women used to suffer in silence for fear of 'making a scene'. However, a word of caution: if the teasers are in a gang, swallow your anger and move on. The young hoodlums find confidence in numbers and can turn violent. And then, don't count on passers-by to help you.

MORE TEASERS

It is disconcerting to find that Eve-teasers have extended their repertoire to include the harassment of women drivers. Hell-bent on unnerving the girl at the wheel into making a false move, they ignore every road rule in the book. In their attempts to fluster the woman driver they jeopardise their own safety and that of others. Mounting traffic hazards are enough without having to contend with the pranks of Eve-teasers in the garb of fellow road-users. There must be something very wrong with grown young men making a hobby of Eve teasing. Could there be a possibility, however farefetched, that they see the woman driver — so long a butt of their humour — as a threat to their road supremacy?

DAPHNE KHAN, Hyderabad

You may be right. They just don't like it when a woman does "a man's job". Have you ever heard any of them abusing when a woman's car stalls on the road, for no fault of hers? Do they ever abuse a man whose car has stalled? Actually, the problem is more acute in a place like Bombay which has a great number of women drivers. One of them told us recently: "If I am a woman's libber today, it is because of what I have gone through as a woman driver"!

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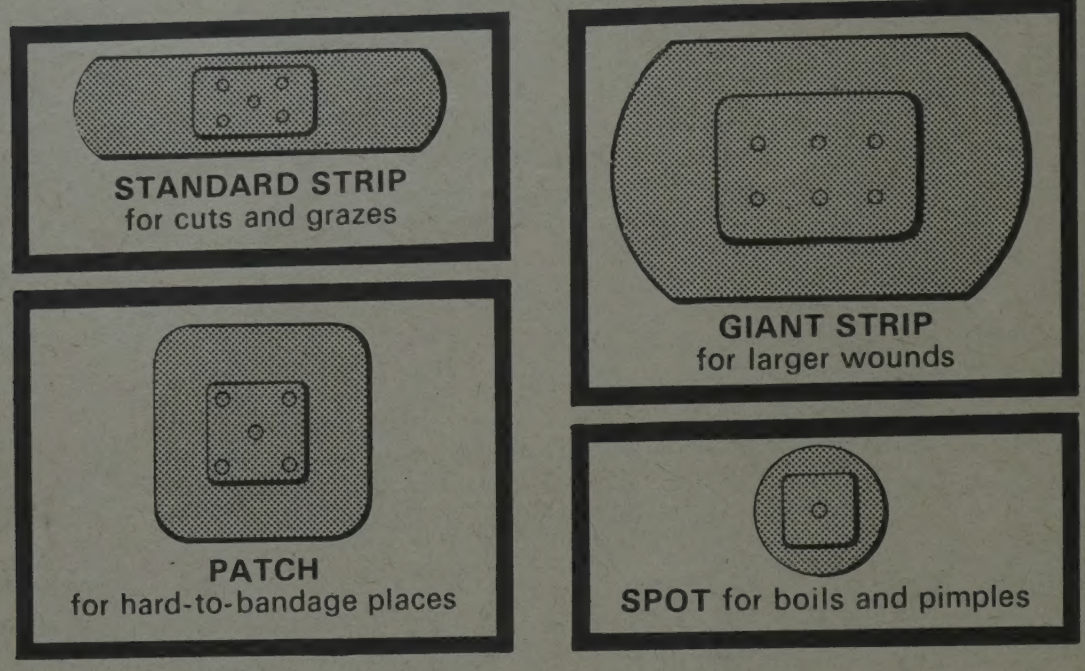

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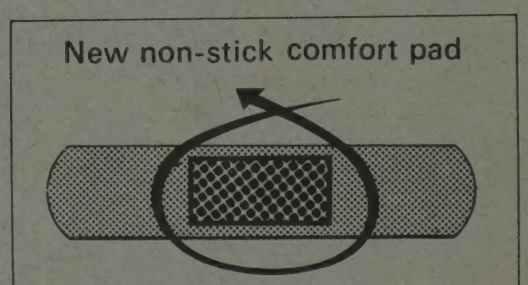

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READERS' VOICE

Most articles raise a question, a comment or at least a criticism. Write them down and mail them to us!

MISGUIDING

With reference to Lakshmi Narayan's article, "A Citizen's Manifesto for the New Government" (January 26), I would like to draw the attention of your readers to the fact that what she has written about the Bohra community's Sayedna is quite misguiding. The fact is that we take a religious oath in which we do not say we will obey His Holiness' laws before the laws of our country. It appears that the writer has no true knowledge about our religion.

SHIRIN ALI MUCHHALA, Surat.

TEA AND SYMPATHY

We need more suicide counselling organisations like "Sanjivini" (February 9) in all our big cities. Often the disastrous results of mental depression can be averted temporarily, until the patient is able to consult a psychiatrist, by timely advice and sympathy. Many educated people would donate their leisure hours if more such organizations were started.

R. B. KUMARI, Hyderabad.

EDITORS UNDER FIRE

The article, "Battling dead issues and trumpeting lost causes" (February 9) on the women's pages of Gujarati newspapers, is very appropriate. Most Gujarati editors and even playwrights are old fogies who have outlived their usefulness. They misuse the power of the pen. They show an educated wife in a bad light. Can't they show an educated wife who can in sickness nurse a family with modern treatment rather than superstition, and who can bring about many reforms in the home, from diet, hygiene, education, self-reliance to dowry? We need a new breed of editors who will promote progressive ideas to the public via the media.

VASANT MERCHANT, Bombay.

I BEAT MY WIFE

With reference to the article by Mona Bannerji, "Scream quietly or the neighbours will hear" (February 16) on the practice of wife-battering. I never saw my father beating my mother nor their beating their children, but I beat my wife. A minor flare-up is followed immediately by beating. My wife is not dedicated and loving. She is obstinate and disobedient. She doesn't give maternal love to our only baby (boy). She is dull, she has no hobbies, she has no pastimes. She doesn't know the meaning of gentle touch. Because of her carelessness she broke all the crockery which is not non-breakable. My wife doesn't know the meaning of hospitality. She doesn't like celebrating festivals and happy occasions. She is educated and well-employed, nevertheless.

And since she is inadequate in all respects, I find her irritating, which results in my hitting her as, and when, I lose my temper, which is not infrequent. She doesn't hit me back. But I allow her to vent her anger by allowing her to beat me after a couple of hours of my hitting her.

A HUSBAND, Bombay.

READERS PLEASE NOTE

* **Please send your letters for this page within two weeks of the date of the issue on which you wish to comment.**
* **Please make sure your letters are no longer than 150 words.**
* **Please indicate clearly which issue the feature you are commenting on appeared in.**

We welcome your reactions but please observe these requirements.

NEXT WEEK

ISSUE OF MARCH 15

LIFE AFTER BABIES

Once the little bundle of joy arrives, what then? Can couples maintain the lifestyles they were used to before the addition to the family? Young couples share their experiences.

PARENTS' RIGHTS

Should babies be allowed to make drastic changes in their parents' lifestyles? Is there any way out? Two professionals give their opinions.

ADULT EDUCATION

The National Adult Education Programme was launched in 1978 with fanfare and promises. How far has it progressed? A report.

CONFIDENTIAL SECRETARIES

They are neither here nor there. And, as a result, their position is precarious and they are easy game for exploitation. A discussion of the dilemma.

Plus all our regular features.

The Narayanpur outrage of January 14, 1980 is yet another shameful reminder of the indifference with which the heinous crime of rape is treated by the male world. In this case, the U.P. government accepted the version of the police despite the fact that the police were solely responsible for the crime. The Chief Minister, Mr. Banarsi Das, did not consider it worth his while to go to the place of crime to make an on-the-spot assessment. The matter would have been swept under the carpet had not Prime Minister Mrs. Gandhi rushed to Narayanpur to meet the stricken people and render whatever solace she could.

Rape is a crime which one section of society brazenly commits against another, yet it is seldom that the accused get appropriate punishment. Tukaram vs State of Maharashtra (Mathura rape case) is an example where the Supreme Court of India acquitted on September 15, 1978, the accused in what can only be called an "extraordinary" judgement.

The matter would have been consigned to the files had not a socially aware academician, Upendra Baxi, come upon it in a law journal. It was after this that Prof. Baxi and his two colleagues, Raghunath Kelkar and Lotika Sarkar of Delhi University, and Vasudha Dhagamwar of Pune University took the unprecedented step of addressing an open letter to the Chief Justice urging him to review the Bench judgement.

The Chief Justice has not taken any action on it so far though in a public statement he has said, "I am impaled on the horns of a dilemma." According to legal experts it lies within his power to order a review of the case by the same Bench. This will enable arguments and evidence to be reassessed.

Mathura, a minor (aged 14 to 16) orphan, lived with her brother Gama. She worked in Nushi's house and wanted to marry one Ashok, Nushi's cousin. On March 26, 1972, Gama lodged a report with the Desaiganj police station in Chandrapore that Nushi, her husband and Ashok had kidnapped Mathura. A search was made and Mathura was recovered. Thereafter, they were all called to the police station for interrogation at 9 p.m. About 10.30 p.m., when their statements had been recorded, Tukaram the head constable, and Ganpat, a constable, directed Mathura to stay back. It is alleged that she was taken to the latrine at the rear of the police station and raped by constable Ganpat. After that Tukaram also tried to rape her but was too drunk to achieve his objective.

Meanwhile, when Mathura did not come out for some time, the crowd which had assembled outside got restive and began to shout. Just then Tukaram came out and announced that Mathura had left, but Mathura rushed out screaming that she had been raped.

The case was taken to court. The Sessions judge did not find the evidence enough to convict the accused. Though he conceded that Ganpat did have sexual intercourse with Mathura, there was a "world of difference" he observed, between sexual intercourse and rape. He felt that Mathura had cried "rape" to prove herself virtuous before the crowd which included her lover.

The Nagpur branch of the Bombay High Court, however, reversed the Sessions findings and sentenced Ganpat to five years rigorous imprisonment and Tukaram to one year on the ground that both these "gentlemen" were perfect strangers to Mathura and it was unlikely that "she would make overtures or invite the accused to satisfy her sexual desires," and added, "The policemen had taken advantage of the fact that Mathura was involved in a complaint filed by her brother and that she was alone in the dead of night."

In 1978 the Supreme Court reversed the High Court judgement. The hourable Judges opined that "the alleged intercourse was a "peaceful affair." They held that the story of "stiff resistance" having been put up by the girl was all false." Hence no conviction!

The Judges did not condemn the fact that the policemen had intercourse with a minor and that too on the premises of the police station. The cops had also violated Section 160 (1) of the Criminal Procedure Code which provides that "a woman shall not be required to attend the police investigation at any other place than the place of her residence" because the very fact of her being in the presence of the police personnel "may make for tension and negate voluntariness."

They even ignored the fact that Mathura was directed by Tukaram to stay back, and when the crowd outside the police station got agitated, Tukaram came out and told them that she had gone which was proved a lie. Also, that he did not raise a finger to save Mathura from the clutches of Ganpat.

Is it permissible under police rules for policemen on duty to have a "fling" with any woman who is available in the police station?

If the learned Judges had invoked the dictum, "Res Ipsa Loquitar" (the thing speaks for

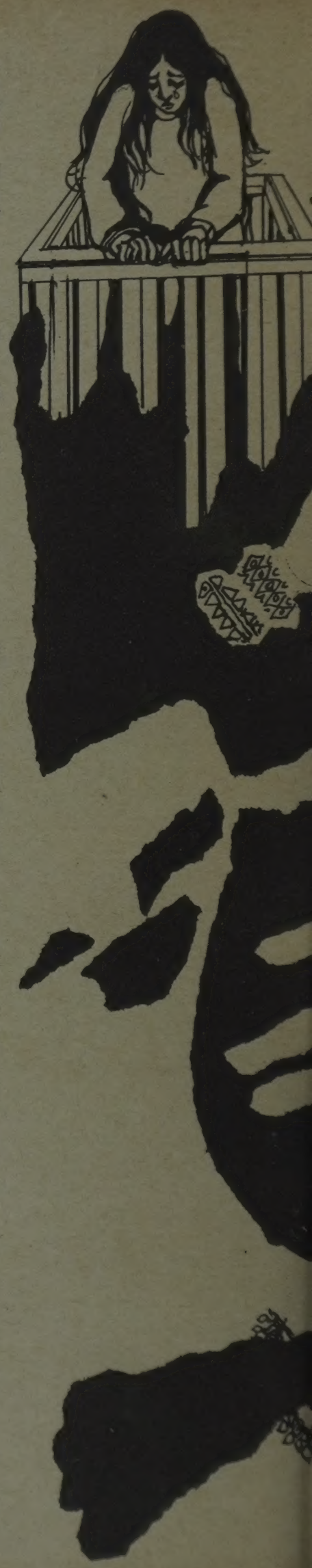
SUBHADRA BUTALIA reports on the High Court decision on the Mathura rape case, a judgement that was reversed in the accused's favour by the Supreme Court which opined that it was a "peaceful affair"

itself) in the Mathura rape case, maybe the verdict would have been different and the number of rape cases which followed would have been much fewer. By acquitting Ganpat and Tukaram, the Supreme Court has inadvertently encouraged the potential rapist, who when dragged to the court, will seek shelter under this judgement, a judgement which seeks a front door proof for a backdoor offence!

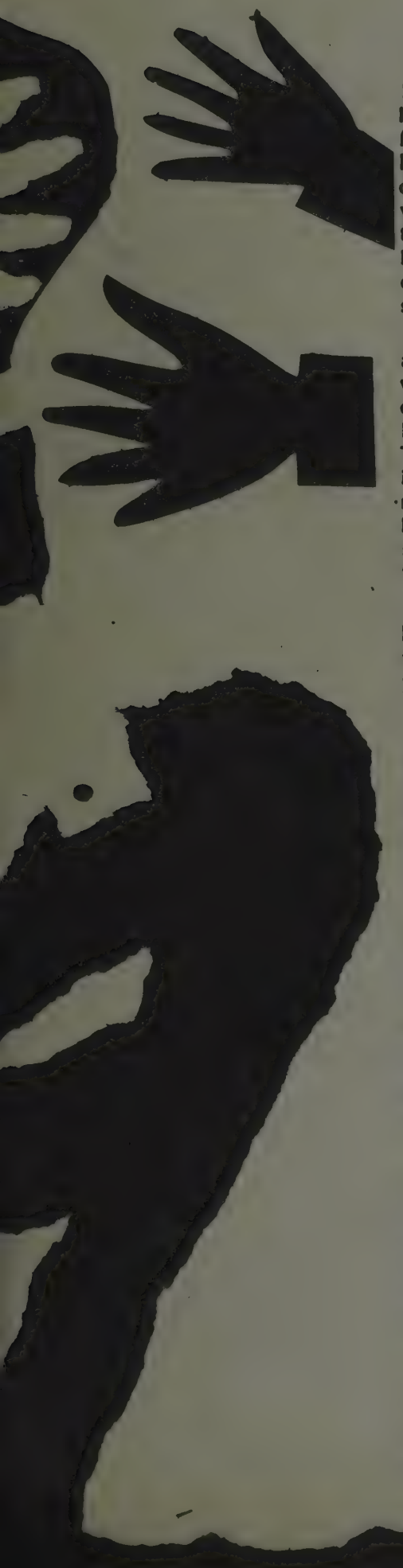
Newspapers of the last two years confirm this apprehension. Between January and March 1979, there were 14 rape cases in Delhi involving minor girls, the youngest among them being just three years old! In September 1979, 13 year-old Poonam of Karol Bagh, New Delhi, committed suicide because she had been raped and could not live through the trauma.

In March 1978, in Hyderabad, Rameeza Bee was dragged away by the police when she was waiting for her husband on the road at 9.30 p.m. At the police station she was raped by four or five policemen. Thereafter, the police tried to offer hush money to Rameeza Bee's husband Ahmad. When he refused he was dragged to the police station and beaten up. He died of injuries thus received. Subsequently an enquiry was instituted and Justice K. Maktadar held the policemen guilty of bringing Rameeza Bee to the police station without authority and causing death of Ahmad by severe physical anguish.

Khairunissa of Guntur met the same fate when she visited



THE RAPE OF MATHURA



Hyderabad with her husband. He was involved in petty larceny for which the police caught him. While he languished in custody, his wife became the victim of the sexual hunger of the cops. Subsequently both Khairunissa and her husband died under mysterious circumstances.

In Patiala in 1979, two teenaged girls, Seema and Darshana, were taken into police custody on a charge of theft. They were beaten, tortured and raped. There was a furore of protests in the Dalit bastis of Patiala, mass demonstrations and rallies. But the mass fury exhausted itself without making a dent in the administrative callousness.

In Basti in 1979, five hoodlums broke into the nurses' hostel and raped them at gunpoint.

Last but not least, is the shameful episode of Narayanpur village, recounted earlier. Mr. Mohan Singh, a Minister who hails from Deoria, raised the issue in the Legislative Assembly, because "I have a duty to humanity."

Most politicians discuss the issue so that they can make political capital out of it. The political parties assembled in the Vidhan Sabha used the incident to throw mud at each other. Most of them are men and to them rape is just a sex offence which can be talked angrily about and then shelved.

Sometimes it is turned into a farce. Take the case of a Minisin M.P. who proudly claimed that "only" 137 cases of rape of Adivasi and Harijan girls had occurred during six months of Janata rule! Or the then I.G. Police of the same state who is said to have issued a secret circular to his subordinates "not to commit rape while the Assembly session is on as that would be bad for the image of the police!"

It is surprising how male chauvinists tend to interpret in personal terms this act of outrage on the female body. In war, the conquerer considers it his right to defile the bodies of the women of the conquered Land. The policeman defiles the sanctity of his office and uses rape as a weapon of revenge, intimidation and suppression; the man in the street makes a show of his superior physical strength through molestation and rape.

It is just not enough to condemn such misuse and violation of a woman's body. Stringent measures need to be taken to curb it. Besides, the judiciary has to look at the problem in a humanistic manner which the Supreme Court judgement does not do.

This is not to say that the Supreme Court is not aware of the injustices suffered by women in this country. Recently, in an almost similar case, it upheld the right of Mrs. Usha Chowhan to live separately from her husband and granted her police protection because her husband was in "the habit of frequently assaulting her." In another case,

THE FINAL ASSAULT

"Immediately thereafter Ganpat . . .took Mathura. . .into the latrine situated at the rear of the main building, loosened her underwear, lit a torch and stared at her private parts. He then dragged her to a charpai. . . In the charpai he felled her on the ground and raped her in spite of her protests and stiff resistance on her part. He departed after satisfying his lust and then Tukaram. . . who was seated in the cot nearby, came to the place where Mathura. . .' was and fondled her private parts. He also wanted to rape her but was unable to do so for the reason that he was in a highly intoxicated condition."

— Excerpt from the decision of the Supreme Court, written by Justice Koshal.

DETENTION WITHOUT REASON

Your Lordship, this is an extraordinary decision sacrificing the human rights of women under the law and the Constitution. The Court has provided no cogent analysis as to why the factors which weighed with the High Court were insufficient to justify conviction for rape. She was in the police station in the "dead hour of night". The High Court found it impossible to believe that she might have taken the initiative for intercourse. The fact remains that she was asked to remain in the police station even after her statement was recorded and her friends and relations were asked to leave. Why? The fact remains that Tukaram did nothing whatsoever to rescue the girl from Ganpat. Why? The court says in its narration of facts, presumably based on the trial court records, that Tukaram was intoxicated. But this is not considered material either. Why? Why were the lights closed and doors shut?

"Your Lordship, does the Indian Supreme Court expect a young girl, 14-16 years old when trapped by two policemen inside the police station, to successfully raise an alarm for help? Does it seriously expect the girl, a labourer, to put up such stiff resistance against well-built policemen so as to have substantial marks of physical injury? Does the absence of such marks necessarily imply absence of stiff resistance? If anything it is Ganpat's body which would have disclosed marks of such resistance by Mathura, like clawing and biting."

— Excerpt from the open letter to the Chief Justice from four eminent lawyers.

Guess which edible oil used in vanaspati is healthy for your family and your household budget?

By now, you must be knowing the answer. But we'll repeat it just in case.

Refined cottonseed oil. That's the one.

Healthy, nutritious.

Refined cottonseed oil is rich in poly-unsaturated fats. Your family doctor will tell you, these unsaturated fats are healthier for the heart because they help prevent coronary arteries from hardening (arteriosclerosis, the most common type of heart trouble).

See how much better off your family is with refined cottonseed oil:

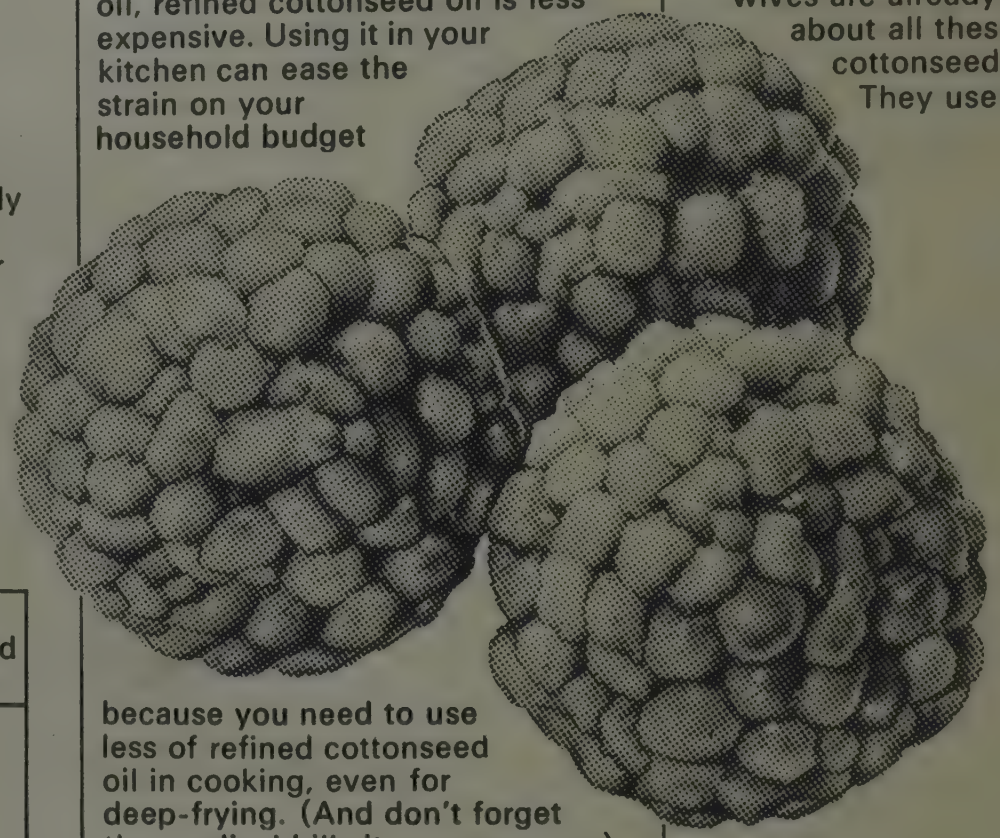
Cooking medium	Approx. % of poly-unsaturated fats
Ghee	nil
Vanaspati	1.9
Coconut oil	2.5
Butter	3.6
Mustard oil	18.1
Groundnut oil	26.0
Til oil	37.7
Refined cottonseed oil	47.8

No barrier to taste.

Refined cottonseed oil is golden yellow: you can be sure it's pure at a glance. Its quality has to measure up to the same standards that other edible oils have to satisfy, you see. Also, its taste is bland and there is no odour. So, all the flavour of your cooking stays intact. It even saves food from rancidity much longer than other cooking media.

Economical.

As compared to (say) groundnut oil, refined cottonseed oil is less expensive. Using it in your kitchen can ease the strain on your household budget



because you need to use less of refined cottonseed oil in cooking, even for deep-frying. (And don't forget the medical bills it may save you.)

Get to know more. Free facts.

American and Egyptian housewives are already convinced about all these benefits refined cottonseed oil brings. They use it daily for cooking.

Should you lag behind? Get hold of full facts on this sensible cooking medium. They're yours free, if you fill and send this coupon to us. Now.

Clip, fill and post now

All India Cottonseed Crushers' Association, Khetan Bhavan, Jamshedji Tata Road, Bombay 400 020.

Yes! I want to know more about the sensible cooking medium. Please rush me, free of cost and without obligation, the colourful fact-packed folder, "Refined cottonseed oil makes sense".

Please tick language wanted:

☐ English ☐ Hindi ☐ Marathi
☐ Gujarati ☐ Telugu ☐ Kannada

My name _____

My address _____

_____ (Pin code) _____

We are a family of _____ adults and _____ children.

We are ☐ vegetarians ☐ non-vegetarians.

At present, we use _____ as the main cooking medium.

aicosca

All India Cottonseed Crushers' Association EW

everest/79/AIC/443

THE RAPE OF MATHURA

while dismissing the petition for special leave of appeal, Mr. Justice V. R. Krishna Iyer and Mr. Justice R. S. Pamiac said, "We hope the State's concern for the weaker sections of the community will be activised into an appropriate machinery and procedure."

In a special interview, Mr. Justice Iyer said that women are a large majority who are a sore minority.

Q.: Do you think IPC section 376 should be amended so that the onus of proof in such offences should be on the man?

A.: "Molestation is a charge easy to make but difficult to prove. But once the charge is made the onus of proof should be on the man. In corruption, i.e. misuse of public money, the law makes a presumption against the accused where money is found on his person."

Q.: In some of the court judgements there is an obvious indication of male bias, what would you suggest to eliminate it?

A.: "The incident of masculine bias in the adjudicatory process, If it is there, he said, "argues for a higher proportion of women 'in robes'."

He went on to argue that women's issues can best be understood by a woman because of their greater sensitivity.

Q.: What do you think of the open letter which the four teachers of law have writen to the Chief Justice?

A.: "It is a difficult position."

Mr. Justice Iyer was Minister-for Home Affairs in Kerala in 1957 and in that capacity he piloted the Immoral Traffic Act and set up rescue homes for women. He also introduced a a very stringent anti-dowry Bill, but had to withdraw it because of opposition from his colleagues. In 1959 he left politics and came back to law. He was in the High Court till 1970, the Central Law Commission upto to 1973 and then came to the Supreme Court.

He recommends strict measures to curb the rape evil. Rape is a trespass on the female body, but the accused gets the benefit of doubt and the victim is left to suffer the stigma and consequences. For those who are subjected to this humiliation it becomes a lifelong nightmare. It is therefore time that the law looked at it not from the male point of view but from the female perspective and administer justice in such a manner as to protect women in all rungs of society so that they may live without fear of hurt or assault.

AN UNJUST VERDICT

"In restoring the decision of the Sessions Judge, does the Supreme Court of India really believe with him that Mathura had "invented" the story of rape, and even the confinement in the police station, in order to sound "virtuous" before Ashok? Does the court believe that Mathura was so flirtatious that even when her brother, her employer and her lover were waiting outside the police station that she could not let go the opportunity of having fun with two policemen and that too in the area adjoining a police station latrine? Does it believe with the Sessions Judge that Mathura was "habituated to sexual intercourse" to such an extent? And therefore further think that the semen marks on Mathura's hair and clothing could have come from further sexual activities between the police incident and the next morning when she was medically examined? What about semen marks on Ganpat's trousers? Why this double standard? Ganpat's sexual habits give him the benefit of doubt of having 'raped' Mathura; her sexual habits make the Court disbelieve the story of the rape altogether.

"We also find it surprising that the Supreme Court should have only focused on the third component of section 375 of the Indian Penal Code, which applies when rape is committed with the women's consent, when "her consent has been obtained by putting her in fear of death or hurt". But the second component of section 375 is when rape occurs without her consent. There is a clear diffirence in law, and commonsense, between 'submission' and 'consent'. Consent involves submission; but the converse is not necessarily true. Nor is absence of resistance necessarily indicative of consent. It appears from the fact as stated by the Court and its holdings, that there was submission on the part of Mathura. But where was the finding on the crucial element of consent?

"It may be that in strict law Ganpat was charged with rape on the third component of description of rape. In that case, the issue before the Court was simply whether the act was committed with her consent, under fear of death or hurt. But still the question whether there was 'consent' was quite relevant; indeed, it was crucial. From the facts of the case, all that is established is submission, and not consent. Could not their Lordships have extended their analysis of 'consent' in a manner truly protective of the dignity and right of Mathura? One suspects that the Court gathered an impression from Mathura's liaison with her lover that she was a person of easy virtue. Is the taboo against pre-marital sex so strong as to provide a license to Indian police to rape young girls? Or to make them submit to their desires in police stations?

"My Lord, the ink is hardly dry on the decision in Nandini Satpathy (1978) 2 S.C.C. 424 when the Supreme Court, speaking through Justice Krishna Iyer condemned the practice of calling women to police stations in gross violation of section 160 (1) of the Criminal Procedure Code. Under that provision. a woman shall not be required to attend the police investigation at any other place than her place of residence. The Court stated in Nandini that "it is quite probable that the very act of directing a woman to come to the police station in violation of Section 160 (1) Cr. P. C. may make for tension and negate volantariness". This observation was made in the context of the right against self-incrimination; is it any the less relevant to situations of 'rape' or, as the court wishes to put it, 'intercourse' in a police station?

"Certainly, the hope expressed by Justice Iyer that "when the big fight forensic battle the small gain by victory" has been belied. The law made for Nandini Satpathy does not, after all, apply to the helpless Mathuras of India.

"There is not a single word condemning the very act of calling Mathura, and detaining her, at the police station in gross violation of the law of the land made by parliament and so recently reiterated by the Supreme Court. Nor is there a single word in the judgement condemning the use of a police station as a theatre of rape or submission to sexual intercourse. There is no direction to the administration to follow the law. There are no strictures of any kind.

"The Court gives no consideration whatsoever to the socio-economic status, the lack of knowledge of legal rights, the age of victim, lack of access to legal services, and the fear complex which haunts the poor and the exploited in Indian police stations. May we respectfully suggest that yourself and your distinguished colleagues visit incognito, wearing the visage of poverty, some police stations in villages adjoining Delhi?

"My Lord, your distinguished colleague and yourself have earned a well-merited place in contemporary Indian history for making preservation of democracy and human rights a principal theme of your judicial and extra-judicial utterances. But a case like this with its cold-blooded legalism snuffs out all aspirations for the protection of human rights of millions of Mathuras in the Indian countryside. Why so?

"Mathura, with all her predicaments, has been fortunate that her problem reached the High Court and your Court. But there are millions of Mathuras in whose situations even the first information reports are not filed, medical investigations are not made in time, who have no access to legal services at any level and who rarely have the privilege of vocal community support for their plight.

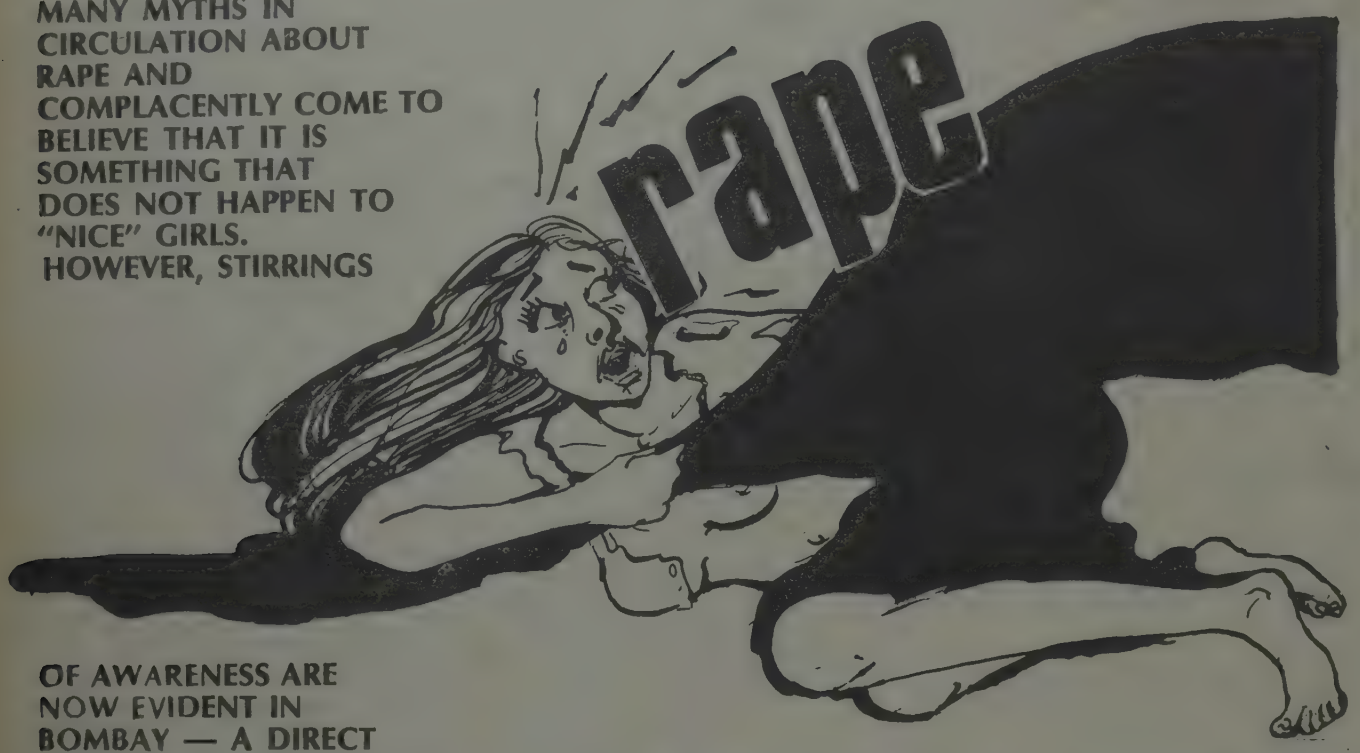
"The Court, under your leadership, has taken great strides for civil liberties in cases involving affluent urban women (e.g. Mrs. Maneka Gandhi; Mrs. Nandini Satpathy). Must illiterate, labouring, politically mute Mathuras of India be continually condemned to their pro-constitutional Indian fate?

UPENDRA BAXI, VASUDHA DHAGAMWAR, RAGHUNATH KELKAR, LOTIKA SARKAR*

***Upendra Baxi, Raghunath Kelkar and Lotika Sarkar teach at the University of Delhi; Vasudha Dhagamwar teaches at the University of Poona.**

RAPE IS A CRIME THAT THREATENS ALL WOMEN AT ALL TIMES. UNFORTUNATELY, FAR TOO MANY WOMEN HAVE ALL TOO EASILY ACCEPTED THE MANY MYTHS IN CIRCULATION ABOUT RAPE AND COMPLACENTLY COME TO BELIEVE THAT IT IS SOMETHING THAT DOES NOT HAPPEN TO "NICE" GIRLS. HOWEVER, STIRRINGS

IT'S TIME WE LOOKED



IN THE FACE

OF AWARENESS ARE NOW EVIDENT IN BOMBAY — A DIRECT REACTION TO THE CONTROVERSIAL SUPREME COURT JUDGEMENT IN THE MATHURA RAPE CASE — WHICH WILL, IT IS HOPED, GROW INTO A MOVEMENT THAT WILL EVENTUALLY HELP CHANGE SOCIETAL, LEGAL AND JUDICIAL ATTITUDES TO THIS CRIME, WHICH IS AN INTEGRAL PART OF THE OPPRESSION OF ONE HALF OF HUMANITY

"We want to book your hall for a public meeting."

"Name of organisation?"

"Forum Against Rape."

"What?!"

"Forum Against Rape."

Giggles.

"It's not really funny, you know. Rape is something that concerns all women."

"Accha?. . ."

* * *

A young student, on her way to an early morning class at the exclusive, all-women college she attends, is abducted from the bus-stop by four men in a taxi, raped by all of them, and then sent to college in a cab. She reports the crime to her principal, who in turn informs her parents. The matter is hushed up. And girls in the college are exhorted to dress modestly and behave properly in order to avoid similar experiences.

* * *

Two true-life incidents in the metropolis of Bombay, in the year 1980. They reveal two commonly accepted myths about rape.

One, that rape only happens to certain kinds of women — not to "nice" girls.

Another, that women ask for rape — by dressing "provocatively", being out alone (especially in the lonely hours) and in other ways "unnecessarily exposing themselves".

These are only two in a splendid and varied array of popular myths about rape. But they are particularly important because their acceptance by a large number of women gives rise to self-defeating disunity and lack of empathy among women.

The new Forum Against Rape, which has emerged as a spontaneous reaction to the retrograde Supreme Court judgement in the Tukaram vs. State of Maharashtra case (details on pages 10-13), has as one of its objectives the creation of public awareness about the fallacy of such myths, about the reality of rape, and about the manifold issues involved in this particular crime against women.

The Forum feels, for example, that it must be understood that every woman is vulnerable to rape — whether she is "nice" or "not nice", young or old, attractive or plain, rich or poor. That if at all there is some chance of certain classes of women being slightly less likey to get raped, it is because they are consciously protected from it from the day they are born, and deliberately taught to avoid situations which might increase their vulnerability.

Needless to say, only the rich and the relatively rich can afford such luxuries. And even they are trapped. Because the fear of rape places such restrictions on women's lives and activities that it in effect denies them their basic

THE LAW AS IT STANDS NOW

A man is said to commit "rape" who, except in the case hereinafter excepted, has sexual intercourse with a woman under the circumstances falling under the following five descriptions.

Firstly — Against her will.

Secondly — Without her consent.

Thirdly — With her consent when her consent has been obtained by putting her into fear of death, or of hurt.

Fourthly — With her consent when the man knows that he is not her husband and that her consent is given because she believes that he is another man to whom she is or believes herself to be lawfully married (i.e. he knowingly deceives her into believing that he is her husband)*.

Fifthly — With or without her consent, when she is under 16 years of age.

Explanation: Penetration (however slight, with or without ejaculation)* is sufficient to constitute the sexual intercourse necessary to the offence of rape.

Exception: Sexual intercourse by a man with his own wife, the wife not being under fifteen years of age, is not rape.

(Section 375 of the Indian Penal Code).

*** Brackets ours**

N.B. Section 376 of the IPC deals with punishment for rape.

human rights, keeps them out of the mainstream of life, and thus reconfirms their appointed (interior) position in society. In most crimes it is the criminal who is put behind bars. In the case of rape, however, it is the victim and the potential victim (i.e. all women) who must be confined. Rape is thus a basic tool of the oppression of women. It keeps women where men think they should be — within the confines of a home, within the "protective" arms of the men to whom they "belong".

So any woman who is raped must needs have erred from the recommended limits prescribed for women by society and must, therefore, accept in all humility the shame and the social stigma that follow. Rape is again unique in that the victim is condemned by society for a crime that is perpetrated on her.

The Forum is particularly concerned about the situation of the economically and politically disabled women of the working class — rural and urban. For, against them, rape is often used as a political weapon, a demonstration of power designed to kill their spirit and that of other members of their class.

Societal attitudes take time to change and, while members of the Forum are committed to a sustained campaign of consciousness-raising, they also have two specific and immediate objectives in view.

One — a reopening of the Tukaram vs. State of Maharashtra case, not only because of the individual merits of the case, but because of the far-reaching effects the judgement is sure to have on all future rape cases. And because it vividly illustrates the prevalent social attitudes towards rape and the lacunae in the law that make it nearly impossible to prove rape. Also, by ignoring the misdeeds and illegal acts of the police in this case (summoning Mathura to and detaining her at the police station, being drunk on duty, using the police station as a theatre for rape (or even sexual intercourse), the Court seems to have virtually given the police a free rein they hardly deserve, considering their record. As the highest court in the land, and one which has a number of enlightened judgements to its credit, the Supreme Court has the power to set the trend for progressive changes in the judicial and legal systems and attitudes, as well as more liberal and humane societal attitudes.

Second — realistic amendments in the rape law (see boxes) that would make it less impossible to prove rape.

At present the onus is on the woman to prove that she was raped. She has to convince the court that sexual intercourse took place, that the accused was the one who did it, and that it was against her will, without her consent or with her consent under the circumstances allowed by the law (see Box 1). Further, the woman is subjected to humiliating (and irrelevant) public questioning about her previous sexual experiences. One of the legal reforms sought by the Forum is the protection of the woman from such unnecessary intrusions into her past which aim at proving that she is a woman of "easy virtue" or "loose morals". Any indication that she does not conform to the judge's idea of sound moral character makes her immediately suspect. Mathura was a victim of such narrow, moralistic attitudes. The Forum firmly feels that a woman's past sex life has nothing to do with a rape case, which concerns her being forced to have sexual intercourse against her will.

Since January this year, the Forum, comprised of people from various professions and different political persuasions, has met frequently to evolve a plan of action. So far, a signature campaign, posters, leaflets and street plays have been used to rouse public awareness of the case as well as the issues involved in rape. A well-attended public meeting held in Bombay on February 23, 1980, featuring speakers from the political, legal and medical fields (Ahilya Rangnekar, Indira Jaising and Ravi Bapat respectively), as well as short plays and feminist songs, covered the case and rape as a whole in more detail.

The next event is to be a protest procession from Azad Maidan to Hutatma Chowk (Flora Fountain) at 3 p.m. on March 7, 1980 — to coincide with the International Women's Day (March 8). It is hoped that many women will come forward and join the procession as a gesture of their recognition of rape as not only a horrendous crime in itself, but one that is in effect a microcosm of all the oppressive attitudes towards women that now prevail in society.

The Forum, which is still in its infancy, needs the support, encouragement and help of as many people as possible to attain its three major goals:

a) Education — spreading awareness of the extent and nature of rape, information on the rights of raped women, etc.

b) Legal Reform — a strengthening of the legal position of women (it is towards this end that the reopening of the Mathura case and amendments in the rape law have been demanded; it is also proposed that a National Committee be set up by the Government to look into the matter in depth).

c) Support Services — plans are afoot to start a women's aid centre where (resources willing) legal, medical and supportive services can be provided.

Interested persons can contact the Forum through Eve's Weekly.

Ammu Joseph

SUGGESTED AMENDMENTS

The law relating to rape has changed the world over, where as in India it has stood still for 100 years.

The following are some urgently needed changes in the law of rape suggested by the Lawyers' Collective, Bombay.

1) **Consent given on an apprehension of fear of death or hurt must be treated as on consent.**

2) **Consent given under undue influence of coercion must be treated as no consent.**

3) **If the person alleged to have committed rape is a police functionary, once it is established that sexual intercourse took place in a police station, the burden of proving that there was consent must be on the accused (i.e. the police). This amendment is being suggested in view of the many cases of rape of women by the police that have come to light, such as the case of Mathura, and Rameeza Bee in Hyderabad.**

4) **When a woman reports rape to a police station, she must be questioned by a woman officer only.**

5) **The definition of rape must make it clear that the crime can take place without violence, or when the man does not care whether the woman has consented or not.**

6) **Once a woman has reported rape, it must be illegal to publish her name or give any information likely to identify her.**

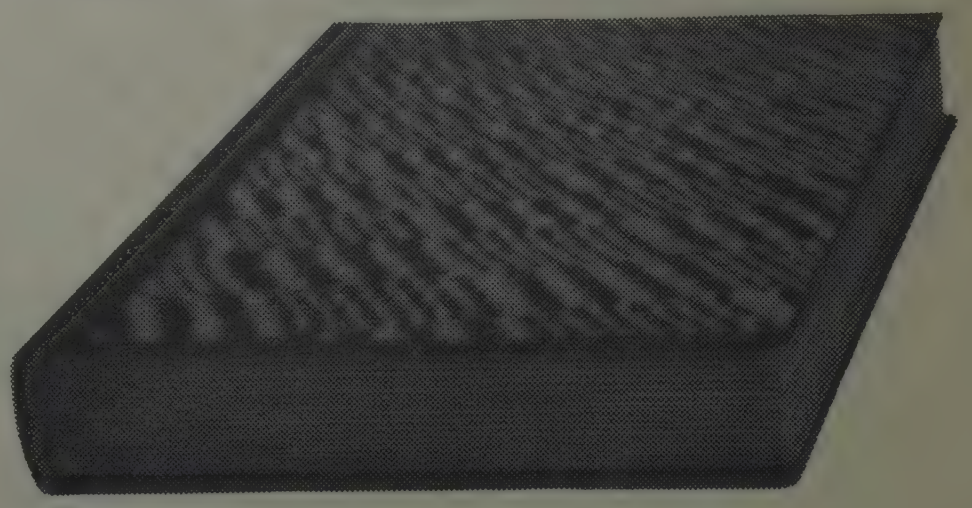
7) **The woman should not be questioned in court about her sexual reputation or sexual experience with men other than the accused; nor may the accused man give evidence about this.**

There may be two exceptions to this :

a) **When the man's lawyer can persuade the Judge that he has evidence to show that the woman has previously behaved in a way that is similar to the way she behaved at the time of the alleged rape and that this evidence is crucial because it shows that the woman has particular sexual habits that are relevant to the defence. (For example, that she went to a club every Saturday night and picked up a different man and took him back to her home to have sex with him, as she did at the time of the alleged rape.)**

b) **If the woman or another prosecution witness claims that she — i.e. the alleged victim — is 'of good character' in sexual matters, then the man's lawyer can bring evidence to show that this is not true.**

The changes recommended in items 5, 6 & 7 have been made in the U.K. by the Sexual Offence (Amendment) Act 1976.



Here's something to turn your floor into a showpiece...and a conversation piece. Coir!
The many-splendoured thing with an uncommon knack of covering all manner of places. Doorfronts. Corridors. Rooms. Aisles. Stairs. Walls. Ceilings. You name it.
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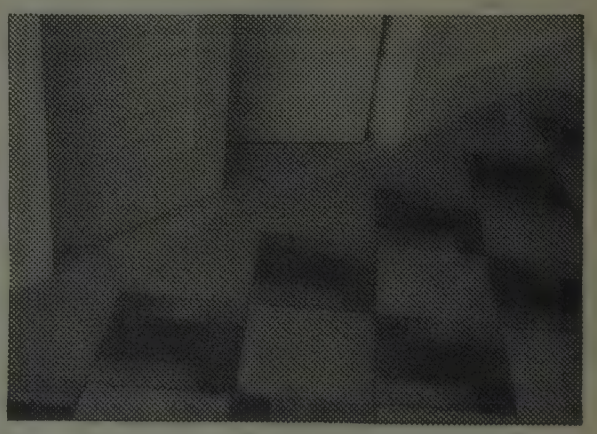

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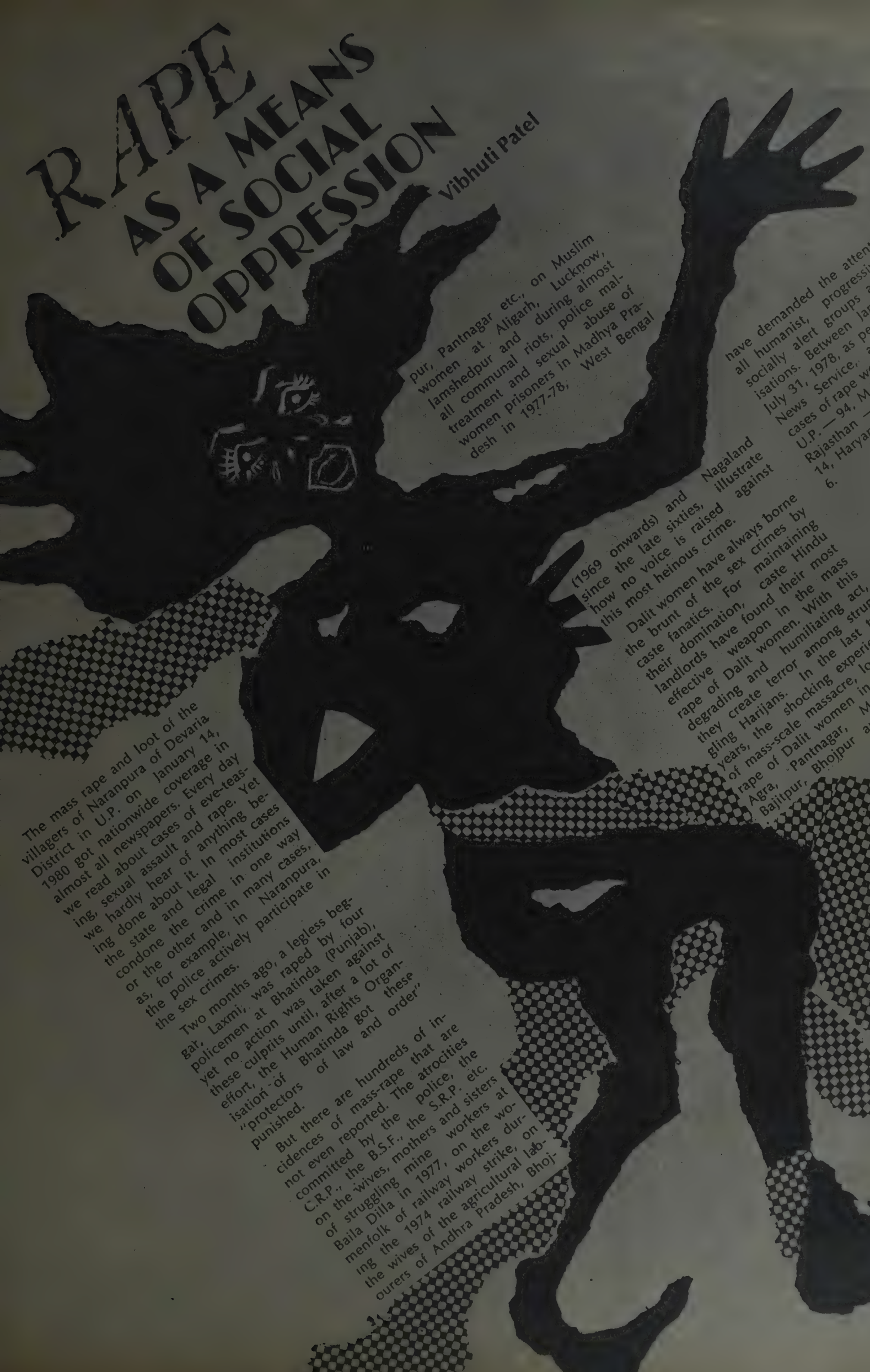
RAPE AS A MEANS OF SOCIAL OPPRESSION

Vibhuti Patel



The mass rape and loot of the villagers of Naranpura of Devaria District in U.P. on January 14, 1980 got nationwide coverage in almost all newspapers. Every day we read about cases of eve-teasing, sexual assault and rape. Yet we hardly hear of anything being done about it. In most cases the state and legal institutions condone the crime in one way or the other and in many cases, as, for example, in Naranpura, the police actively participate in the sex crimes.

Two months ago, a legless beggar, Laxmi, was raped by four policemen at Bhatinda (Punjab), yet no action was taken against these culprits until, after a lot of effort, the Human Rights Organisation of Bhatinda got these "protectors of law and order" punished.

But there are hundreds of incidences of mass-rape that are not even reported. The atrocities committed by the police, the C.R.P., the B.S.F., the S.R.P. etc. on the wives, mothers and sisters of struggling mine workers at Baila Dilla in 1977, on the womenfolk of railway workers during the 1974 railway strike, on the wives of the agricultural labourers of Andhra Pradesh, Bhojpur, Pantnagar etc., on Muslim women at Aligarh, Lucknow, Jamshedpur and during almost all communal riots, police maltreatment and sexual abuse of women prisoners in Madhya Pradesh in 1977-78, West Bengal (1969 onwards) and Nagaland since the late sixties, illustrate how no voice is raised against this most heinous crime.

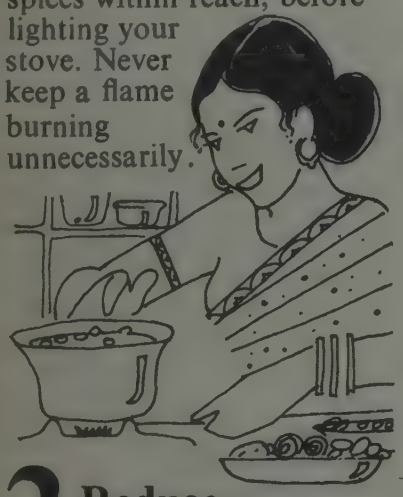
Dalit women have always borne the brunt of the sex crimes by caste fanatics. For maintaining their domination, caste Hindu landlords have found their most effective weapon in the mass rape of Dalit women. With this degrading and humiliating act, they create terror among struggling Harijans. In the last two years, the shocking experiences of mass-scale massacre, loot and rape of Dalit women in Belchi, Agra, Pantnagar, Marathwada, Bajitpur, Bhojpur and Gujarat have demanded the attention of all humanist, progressive and socially alert groups and organisations. Between January 1 and July 31, 1978, as per the National News Service, a total of 306 cases of rape were registered — in U.P. — 94, M.P. — 64 Bihar — 58 Rajasthan — 39, Maharashtra — 14, Haryana — 8, and Gujarat — 6.

You too can save up to 40% cooking fuel by following these simple tips!

Research studies by PCRA* show that you can now make your gas or kerosene last longer—and cut your fuel bills.

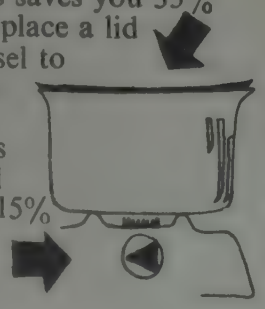
1 First, get organised...

Cooking is so much more economical if you've got all things chopped and ready, spices within reach, before lighting your stove. Never keep a flame burning unnecessarily.

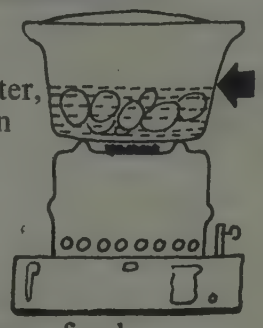


2 Reduce the flame once boiling starts, and place a lid on the vessel always.

Once a vessel's contents reach boiling point, a low flame is enough to keep it boiling, so promptly turn down your flame—this saves you 35% fuel! And, place a lid on the vessel to retain heat inside—food cooks faster, and consumes 15% less fuel.

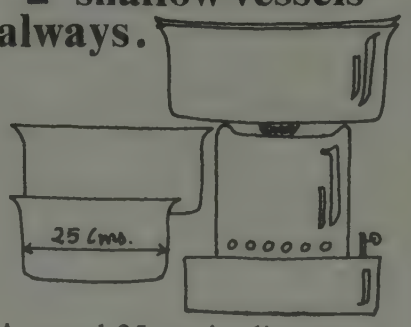


3 Keep water quantity to the minimum.



Surplus water, especially in rice and vegetables, consumes extra fuel. So reduce water to the minimum—food is tastier and more nutritious too ! Experiments also show that soaking dal overnight before cooking saves 35% cooking fuel.

4 Use wide, shallow vessels always.



A vessel 25 cm in diameter is ideal for cooking as it covers the flame completely—narrow vessels waste fuel (especially if flames lick the sides). Since a vessel first absorbs heat before its contents get cooked, avoid using a taller vessel than necessary.

5 Avoid re-heating food frequently.

Plan mealtimes when the family can eat together. This way you avoid re-heating food which wastes both fuel as well as the food's nutritive contents.

6 Big savings with the pressure cooker !

A pressure cooker takes less time and saves 30% fuel compared to ordinary cooking. But did you know? You can turn down the flame or even switch off the stove, while food will continue to cook inside with the pressure of the steam. This saves you 5 to 8 minutes of fuel!

Another great advantage: you can use the cooker's separators to cook dal, rice, vegetables all at the same time—think of the fuel saved!

7 Make more use of the smaller burner.

The big burner takes less time to cook food, but consumes 10% more fuel than the smaller burner. Ask yourself if it is worth the time saved. Use of the small burner saves fuel every time.

8 A clean burner helps too.

Is your burner clogged or do your wicks need changing? Clean your stoves regularly for better performance.

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RAPE AS A MEANS OF SOCIAL OPPRESSION

We have read and heard much about the Marathwada riots of 1978 where, according to the Government Report, in 200 villages Dalits were attacked, their houses were ransacked, threats of murder were held out at the Dalits — mainly Mahars, among whom class consciousness and awareness of their rights have been very high. It was supposed to be a protest against the Vidhan Sabha's unanimous decision to rename Marathwada University as "Babasaheb Ambedkar University". For the Mahars, Babasaheb is the god who gave them the inspiration to get educated, fight against untouchability and to give up their traditional job of cleaning latrines, clearing garbage and sweeping roads for low wages and daily humiliation. The caste Hindus wanted to teach this community a lesson and crush their growing spirit of revolt.

As the caste riots were reaching their peak, the Atyachar Virodha Samiti, in which five women were also involved, went there to find out for themselves the condition of the Dalits in the riot-torn areas, especially the atrocities being perpetrated on Dalit women, because this aspect was the one least highlighted by the press.

The Atyachar Virodha Samiti, of whom I was one, visited the tension-gripped Nanded district. The press had not considered it necessary to convey to the public even a fraction of the atrocities that confronted us there. Besides, we had to waste two days in futile arguments with the police and the Collector before we were able to reach the riot-torn villages.

What we saw was really shocking. In Sugao, of the Khandhar taluka of Nanded district, Janardan Mavde was beaten to death and a Dalit woman was raped. In Sonkhed of the same taluka, a landlord's goondas set fire to the Dalit basti and raped two women agricultural labourers: In the resulting chaos, three Dalit children lost their lives. In Bolsa, of Biloli Taluka, a drunkard, who was a Koli by caste, raped and tortured Janabai and Kistabai. The police had information regarding this incident, but no action was taken. In Pongari, a woman who had given birth to a child just two days before, was raped by a caste Hindu of Bolsa.

While all this was taking place, the other Dalits were fleeing to the jungle in terror. The inhabitants of Kishnas were still too terrified to speak freely. The Dalits had begun to run towards the forests as soon as the attack by the caste Hindus started. Four or five women were caught and they were raped, the small child of one of them was burnt alive. How can this fearful sight be erased from the minds and hearts of the Dalits?

In Koklegaon, a Dalit teacher had tried to increase social awareness among the Mahars. These Mahars also used to celebrate Bhim Jayanti. The homes of all of these were burnt to the ground and the wife of the teacher was beaten up. Memories of brutal atrocities haunt the inhabitants of Hangergaon. Four or five women who were running towards the forest were raped and the breasts of one were cut off. No medical aid was forthcoming and no legal action was taken even in this case.

When we visited the Dalit colonies in Pangri, the police **patil** and the **sarpanch** of the village came and spoke on behalf of the Dalits. However, the fear on the faces of the silent Dalits spoke more eloquently. After the meeting, we went out of the village with some of the Dalits, but even there we were followed by the agents of the police **patil** and **sarpanch.** Finally, we managed to speak to some Dalit women working in the fields.

Dautarbai Shatiha Lokhande said, "All the atrocities in Pangri were committed with the blessings of the police **patils** and **sarpanch.** There is only one well in our village. Most of the Harijans used to fetch water from a stream three or four miles away. But some of the enlightened Dalits used to draw water from the well: Angered by this, the police **patil** egged on the caste Hindus, saying 'What are you waiting for? Why don't you finish off these Harijans and throw their children Into the well?' A gram sewak named Vithal Chaukoba of Samrala was not spared even though he was a member of the village Panchayat. Fifty men, armed with lathis, beat up both him and his wife and set fire to their house."

This is not the story of one woman or of one village. The police **patils** and **sarpanches** in all the villages teamed up with the rich caste-Hindus to attack Dalit agriculturists. Does all this imply that poor, rural, Dalit women have no "honour"? Do Dalit women ask for rape? Why has rape by caste Hindu men acquired the force of an institution in their lives? Rape and sexual assaults have become the most effective weapon in the hands of landlords to terrorise and humiliate the poor Dalits. Gang-rape of Dalit women has become very common as a means to punish the rural poor for mobilising themselves and fighting exploitation.

In our country, like all other crimes, the incidence of rape is also increasing at an alarming rate. A report by Ramesh Tamnkar titled, "Rape — A Complex Problem", has revealed shocking facts regarding the prevalence of rape. According to that report, "Each year 3000 rape cases are reported in our country. That means every day about nine women become victims of this crime and ask for justice. The number of unreported cases of rape is at least two to three times larger." The phenomenon of open mass-rape is becoming more and more common according to him.

To me, rape is a product of the way society portrays women as sex objects, represses and distorts the sexuality of all human beings, and regards women as the property of men for their sexual and reproductive use. It is the most pernicious characteristic of a society that is based on the oppression of women. It is also used as a tool to terrorise and intimidate those fighting against oppression and injustice. The use of mass rape by the Nazi army on Jewish women, by the Pakistani army during the Bangladesh liberation struggle, by the white army in the South African liberation struggle and by the American army in Vietnam, prove this.

So the question arises: can we end rape without ending all forms of women's oppression and unequal relations ingrained in our society? Does the solution lie in stricter rape laws, more women police officers or preventive measures like learning Karate or Judo for self-defence? Or do we have to forge an alliance with all the exploited and oppressed men and women of our society, who also face injustice, humiliation and degradation in one form or the other?

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ZARINA WAHAB:

BAD PATCH AFTER A GOOD START

Adelaide Chand

Zarina's entry into films caused a lot of people to sit up and take notice — Basu Chatterjee's golden jubilee "Chitchor", Ismayeel Shroff's "Agar" and Bhimsain's "Gharaonda", all successfully established her as an actress to watch. Together with her undeniable talent, her freshness and her wholesome, middle-class, "girl-next-door" image differed remarkably from the sensuous charisma projected by the "dare-and-bare girls" like Zeenat and Rekha. Zarina's impish charm, ingenuous naivete and simple Jaya-like appeal raised her in audience estimation and much was expected of her.

Assessing Zarina's position today, she appears to have belied the promise of those early days. She seems content to work in B-grade movies, below-par stuff, opposite not-quite-established heroes like Vijayendra, Mithun, and Raj Babbar. Amol Palekar, her co-star in all those impact-making flms like "Chitchor" and "Gharaonda", no longer agrees to work with her. Big film makers won't touch her. She has watched younger, comparatively newer girls like Tina and Ranjeeta zoom past her on the ladder of success and grab all the big banners and top heroes.

What were the factors that contributed to this decline? Zarina has her own explanations to offer. "Yes," she says with ready, forthright candour. "I must admit that my career hasn't reached the heights I'd like it to have reached. **Lekin mera time to kharaab hai.** Every actor or actress, irrespective of how talented he or she may be, goes through a bad patch at some time or the other in their careers. I can only be glad I'm going through it now — once I've got this bad phase behind me, I'm sure my career will start looking up. Things can only get better!

"I don't know why, but everyone I meet nowadays (that includes journalists) tend to feel sorry for me. 'Poor Zarina! What have you done to your career?' I don't think things are all that bad. I admit I've not reached where I should have, but then I'm not absolutely **bekaar** either. If I had no films at all on hand, then maybe I could say the situation is serious. But I've got so many films on hand — over thirty — I'm working every day of the week. I'm so busy I have no time to sit down and be sad... The most important thing is to be busy and earn money, isn't it?"

Zarina lays the blame for her present career slump solely at Asrani's door. "By agreeing to work in two films with him I've set my career back by two years. I'm really glad 1979 is over. Both these films, 'Do Hawaldar' and 'Salaam Memsaab', which I knew from the outset would be rank bad films, were released during that year."

How does she feel about Amol's defection and his present refusal to be co-starred in any films with her? "What choice did I have?" she asks sadly. One fine day he just approached me and said, 'Look, I think our pairing together is getting stale, perhaps we should stop working together." I agreed, of course. What else could I do? I couldn't burst into tears and plead that we continue to work together!

"Anyway I'm not worried about Amol's not working with me — I'm doing films with lots of other heroes. I'm working in 'Ek Aur Ek Gyaara' with Vinod Khanna and Shashi Kapoor, I'm doing two very good films, "Aakhri Insaaf" with Vijayendra and 'Sitara Aur Jazbaat' with Raj Babbar, and I'm banking on them to raise my status as an actress. In addition, I've got about four films with Vinod Mehra and about nine with Mithun. I don't think there is any harm in working with people like Raj and Mithun — after all, they're bright, upcoming young actors with a future."

Zarina's main ambition now is to storm her way into the A-grade category. How does she feel about the fact that Institute-mate Shabana Azmi's career is in better shape than hers? "Well, one mustn't forget that Shabana had a terrific first break and after that Shashiji helped her career along quite a bit... anyway it's not in my nature to be envious of my friends. If she's reached a good position I'm happy about it. My one consolation is that if Shabana has reached a higher position than me, there are other of my Institute classmates who are much worse off than me. Look at Neelam Mehra and Rita Bhaduri today — where are they? At least I have established **some** sort of position for myself."

She ends on a characteristically optimistic note: "I want to be A-grade," she says firmly. "I have full confidence in myself. I know that I have a lot more talent than most of the newcomers today (without mentioning names). I'm very happy with my career and I'm sure it's going to improve. A bad phase can't last forever after all. Whatever happens, happens for the best. And I'm going all out to concentrate on my career — it's all-important to me. I'm very ambitious and I'm not going to even think about marriage and other things for at least the next five years. Everything will be changed once my 'Sitara Aur Jazbaat' is released. Watch out for me in it!"

CAN A MAN RAPE

A male friend who saw a draft of this article glanced at the title and asserted immediately that there was no such thing as marital rape because "from the moment a man marries a woman it is his right to do with her as and how he wishes."

My friend is not alone in his opinion. In fact, most if not all men and many women accept that the existence of a marriage licence gives the husband the automatic right to sexual intercourse with his wife at all times whenever, wherever he pleases, whether or not she desires it. This is because since time immemorial women have been conditioned to submit to the desires of their husbands no matter what their own feelings are.

In fact, the current rape laws in most countries are so worded that they only serve to strengthen our belief in the axiom that there can be no rape within marriage. For example, in the U.S., rape, as the current law defines it, is the forcible perpetration of an act of sexual intercourse on the body of a woman not one's wife. In India, rape is an offence under Section 375 of the Penal Code, but there is an exception in regard to married couples which reads as follows: "Sexual intercourse by a man with his own wife is not rape, the wife not being under thirteen years of age in the State of Manipur and not under fifteen years of age in the rest of the country."

The exemption from rape prosecutions granted to husbands who force their wives goes back to pre-Biblical times. In fact, the original definition of criminal rape was unlawful carnal knowledge. According to the Old Testament, any carnal knowledge outside the marriage contract was unlawful. It followed therefore, that any carnal knowledge within the marriage contract was by definition lawful. Thus, as the law evolved, the idea that a husband could be prosecuted for raping his wife became unthinkable, for the law was originally conceived to protect his interests and not those of his wife. It therefore became accepted that marriage implies consent to sexual intercourse at all times and that a husband has a lawful right to have intercourse with his wife against her will and by force according to the terms of their marriage contract.

It is therefore, hardly surprising that marital rape is still very much a taboo topic at a time when the horror of rape in general is being talked about more openly. Rape in marriage is spoken of, if at all, only in embarrassed whispers by all except the more vocal feminists.

It is high time, however, that all of us realise that the harsh reality of marital rape will not go away by our imitating the proverbial ostrich and ignoring the issue. Husbands can and do force their wives, for when the mechanics of the sex act in humans is viewed in terms of the human anatomy, it is all too clear that the possibility of forcible intercourse undeniably does exist. Man's structural capacity to rape and woman's corresponding structural vulnerability does not disappear when a marriage licence is procured. Though there are no statistics on this kind of rape we can safely assume that it takes place at least as frequently as legally defined rape.

Though most women are obviously hesitant about relating their own experiences, it is heartening to note that some are freely open about theirs despite the stigma attached to doing so.

Mary is a 22-year old who said that though her husband was quite a kind man, he became an animal at night when under the influence of alcohol. "He forces me even when I am ill, but the poor man cannot help that because men have their needs and don't know what they are doing until they are satisfied."

Philomena has been married for three years. She is childless and has been brought to Bombay from Mangalore so that something can be done by the doctors here to remedy the situation. She says, "I had a painful operation recently and the doctor gave my husband strict instructions not to touch me for at least two weeks, but the very day I was discharged from hospital he forced me to have intercourse." Her eyes filled with tears when she recollected the pain she had felt that day.

Seetha is a wealthy, sophisticated divorcee from the same privileged background as her ex-husband. She spoke of several instances when sex with her husband was just "rape" which made her feel totally violated. She also recalled an experience simliar to that of Philomena. She had just had a major gynaecological operation done and before she was taken home from hospital the doctor had spoken to her husband and advised him to abstain from sex for at least three weeks. However, the very first night she spent at home her husband had forced himself on her and made her feel "exactly like a piece of meat."

Several middle class women I spoke to were less outspoken. They all said rather tactfully that their husbands seemed to enjoy sex more when they were unwilling, but that they accepted this because they realised that "men have different physical needs than women."

None of the women referred to would have left their husbands just because of marital rape: They are so used to putting up with whatever comes their way in married life that they don't attempt to put up even a token resistance to this husbandly outrage. This is of course partly due to the stigma attached to publicly admitting that one has encountered violence in marriage and also because all women deep down in their subconscious minds masochistically believe that we must lie still and submit to the will of our husbands because it is our "duty" to do so no matter what our own feelings are.

HIS WIFE?

Mikki Hariani

This is after all what tradition and the legal system tell us to do. A woman may cry about it afterwards and sometimes a man may feel remorse, but men have been conditioned to think that it is not only their lawful right to have sex with their wives whenever they feel like it, but also their duty to compel their wives to honour that right.

"Against Our Will" — calls the rape of Irene by Soames Forsyth in Galsworthy's "Forsyth Saga" the most famous marital rape in literature. It shows all too clearly the attitude of husbands to this particular outrage. In the morning, when Soames recollects Irene's smothered sobbing of the previous night, he muses, "The incident was of no great moment. Women make a fuss about it in books; but in the cool judgement of right thinking men, of men of the world, of such as he recollected often received praise in the divorce court, he had done his best to sustain the sanctity of marriage, to prevent her from abandoning her duty. . . No, he did not regret it."

Though Soames is haunted by the recollection of her face, he is comforted by the thought that no one would know — It was not the sort of thing she would speak about! Much later on, in this lengthy novel, when Irene pleads with him not to behave as he had once behaved, he is aghast that she remembers that single act of violence and wonders, "Was it possible that there could be such relentless unforgiveness! Could that one act of violent possession be still alive within her?. . ." Galsworthy's Soames illustrates the logic of all violent husbands quite clearly.

Despite the passivity of women, and the law being what it is there have been cases of wives suing husbands for rape. In 1978, in Salem, Oregon, John Rideout was charged but later acquitted on charges of raping his wife Greta. That case was thought to be the first in the USA in which a husband was charged with raping his wife while they lived together. This case was fully reported in the Time magazine. Last year, in Salem, Massachusetts, a rape complaint was filed by a woman named Carmelina Chretien, a mother of two children, against her husband. In the last week of January this year, in a precident setting decision, a Jerusalem district court sentenced a man to three years in prison for raping his wife. The man was found guilty of rape under Isreali law which defines rape as "intercourse with a woman against the law." (The Times of India, January 29, 1980)

The precedent setting decision of the Jerusalem district court is one which should be hailed with a great deal of jubilation by all women. For, in the cool judgement of right thinking women, forced sexual intercourse is not a husband's right in marriage, for such a right denies any concept of equality and human dignity within marriage. Consent ought to be given by both husband and wife afresh, each and every time, for, if they are considered equal partners, then sexual intercourse must be an act of mutual desire and not a wifely "duty" enforced by the threat of bodily harm or economic sanctions.

In other words, a wife ought to have the legal right to refuse to have sexual intercourse if she does not feel inclined to do so just as the husband has the right to refuse to oblige her in this respect if he does not have the desire to do so. It is imperative that this be a mutual decision, for forced sexual intercourse is an invasion of bodily integrity, a violation of personal freedom and self-determination whether it happens to take place in the marriage bed or outside it.

Isreali law in this regard is obviously a step ahead of that of most other countries. Under the original Isreali law, rape was defined as "forced intercourse by a man with a woman, not his wife." Then in 1978 the law was amended to read, "intercourse with a woman against the law." It was this amendment which enabled the Jerusalem district court to judge the husband guilty of rape. The wife had complained to the police that her husband had beaten her and proceeded to rape her when she had refused his demands. It was also on record that her life had been threatened by her husband when he learnt that she had lodged a complaint.

It would be truly a great leap forward in justice for women if all countries followed the example of Isreal and changed their rape laws accordingly, for this would endow women with what is their natural right — the freedom of choice regarding sex in marriage. But even as I write this, I cannot help wondering whether it is not premature in India to talk of giving women the legal right to decide for themselves when to have sexual intercourse with their husbands, when the majority of Indian women yet do not have the right to decide for themselves who and when they will marry.

However, the amended law need not be identical with the Isreali one. Only a way should be found by which the ancient concept of conjugal rights (female as well as male) continues to have validity in annulments of contested divorces, but it must not be used to cloak in respectability the violence committed by husbands on the bodies of their wives.

Juries will face immense difficulties in their deliberations when confronted with a wife who accuses her husband of rape. Many people still believe that the definition of a raped women is: a willing woman who changed her mind afterwards, and this will colour the attitude of many juries when judging the cases of women accusing their husbands of rape. This attitude must be put aside and the principle of self-determination must be established, regardless of past attitudes to the relationship between husband and wife. It will be then, and only then that women will be able to call their bodies truly their own and have equality in marriage for the first time in recorded history.

RAPE WITHIN MARRIAGE

According to the law, if a man has sexual intercourse with his wife without her consent, he is not guilty of rape — except if she is under 12 years of age.* The law assumes that "in marriage she hath given up her body to her husband." The Lawyers' Collective, a group of lawyers and law students committed to a "know your rights" campaign as a public service and to the study and discussion of the law with a view to understanding its social origins and functions, recommends the following exceptions in the case of husbands and wives :

1) **When the wife has obtained a separation order from a court of law which contains a non-cohabitation clause. This means the wife no longer has a legal duty to live with her husband.**

2) **When the wife has started divorce proceedings and has been granted an injunction which forbids her husband to molest her.**

3) **If the husband forces his wife to have sexual intercourse against her will and injures her, he may be guilty of assault. If she wants a divorce, she should be able to use this as evidence of his "unreasonable and cruel behaviour".**

4) **A man may be found guilty of aiding and abetting another man to rape his wife — even if the other man is acquitted.**

*** Section 375 of the IPC**

Exception: Sexual intercourse by a man with his own wife, the wife being under fifteen years of age, is not rape.

stinging sensation is felt. The current is then turned off and the hair is removed gently with a pair of tweezers.

Within 24 hours of treatment, tiny red eruptions may appear near the treated area, which soon subside. Hair on any part of the body can be treated by electrolysis.

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The hair to be treated is allowed to grow sufficiently long — about 1/8 to ¼ inch. It is possible to determine individual reaction to the procedure by removing a few hairs from various parts of the body. By this test, it is possible to determine the frequency of the treatment together with the total time needed.

ELECTROLYSIS FOR MEN

Males too are faced with the problem of superfluous hair

A clear skin is not a woman's perogative alone — man has an equal right to this asset. The problem of superfluous hair and its removal again is not exclusive to women only — men also have it. I can recall instances of young men who visited my salon with excessive growth of hair in their nose/ears. They were given electrolysis treatment for a year.

In this treatment, the electrologist inserts a very fine needle into the hair follicle following the direction of the hair growth. The electric current is then applied to destroy the hair root. The insertion of the needle into the follicle is painless, however. As the caustic chemical is formed, a slightly

Photographs ! Herbens Medy

THE LITTLE WOMAN **by Don Tobin**

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YOU FORGET ALL YOUR WORRIES AND YOU'RE AT PEACE WITH THE WORLD!
IT'S SHEER BLISS!
WE CALL IT "RUNNER'S EUPHORIA"....IT'S ECSTASY! ...IT'S LIKE FALLING IN LOVE!
ASK HIM HOW FAR HE RAN TODAY-
OH - I HAVEN'T ACTUALLY STARTED RUNNING YET -
I'VE BEEN TOO BUSY READING ALL THE LITERATURE!
The ART of RUNNING
THE RUNNER
RUN FOR YOUR LIFE!
5-20
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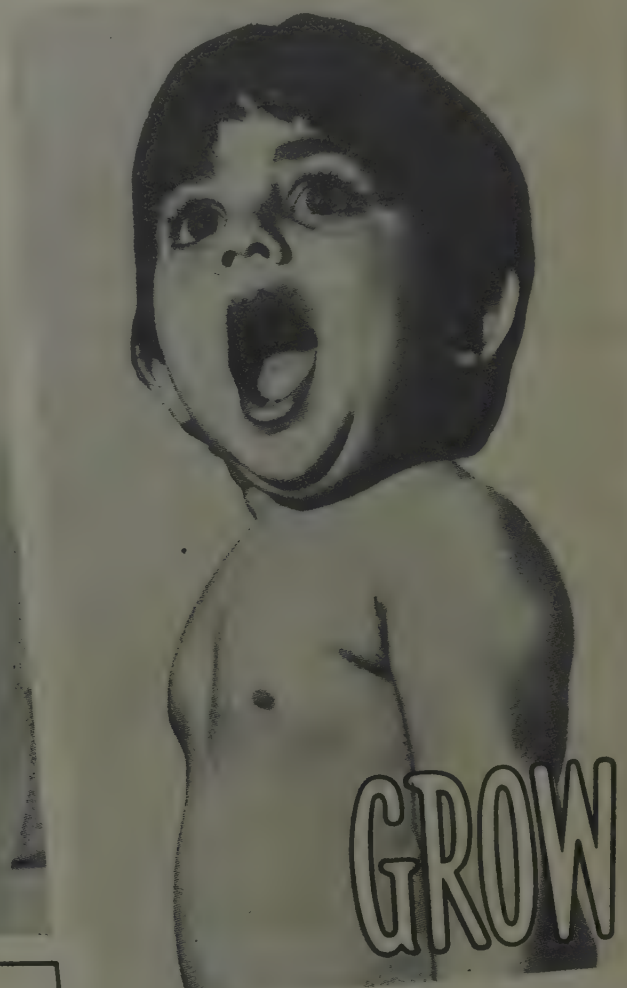
THE LITTLE WOMAN

Watch your baby



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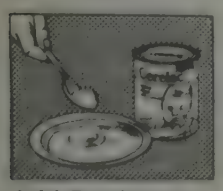
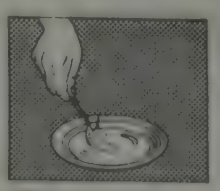
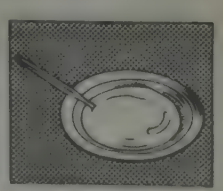

Add Cerelac to pre-boiled water.


Mix and stir.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NESTLÉ

SAA/FSL/C/1043

THE first information report was lodged with the police by a person enjoying an early morning stroll by the river. Initially the passerby sensed nothing unusual in the serenity of the dawn; the water rippled by softly as he enjoyed the cool air. Then the loud scream of a waterfowl attracted his attention. He looked towards the river as he watched the bird swoop downwards; then he noticed something floating on the surface of the water. He hurried towards the spot and saw a bloated human body. Shocked, he left quickly to inform the nearest police station.

The police arrived and, after dispersing curious onlookers who offered more obstruction than help, recovered the body from the river. An autopsy indicated death due to drowning; the police registered a case of drowning due to unknown reasons. When it concerns their own profession, the police are unusually prompt in carrying out their duties lest their normal slovenly action topple out some of the many skeletons in their cupboard. They identified the body and the affair ended with two constables being transferred to another district.

But this did not stop people from talking. The little town on this eastern border of Bihar was agog with rumours and excitement. Despite bloating, most of them recognized the body of Anil Sinha, the young and dynamic Superintendent of Police of the district. The police officer in charge immediately informed the next of kin of the deceased, and Sinha's parents and his estranged wife arrived soon and identified the body as that of Anil Sinha. After a routine investigation and examination for any possible clues to the cause of drowning, the body was handed over to the aged parents for cremation.

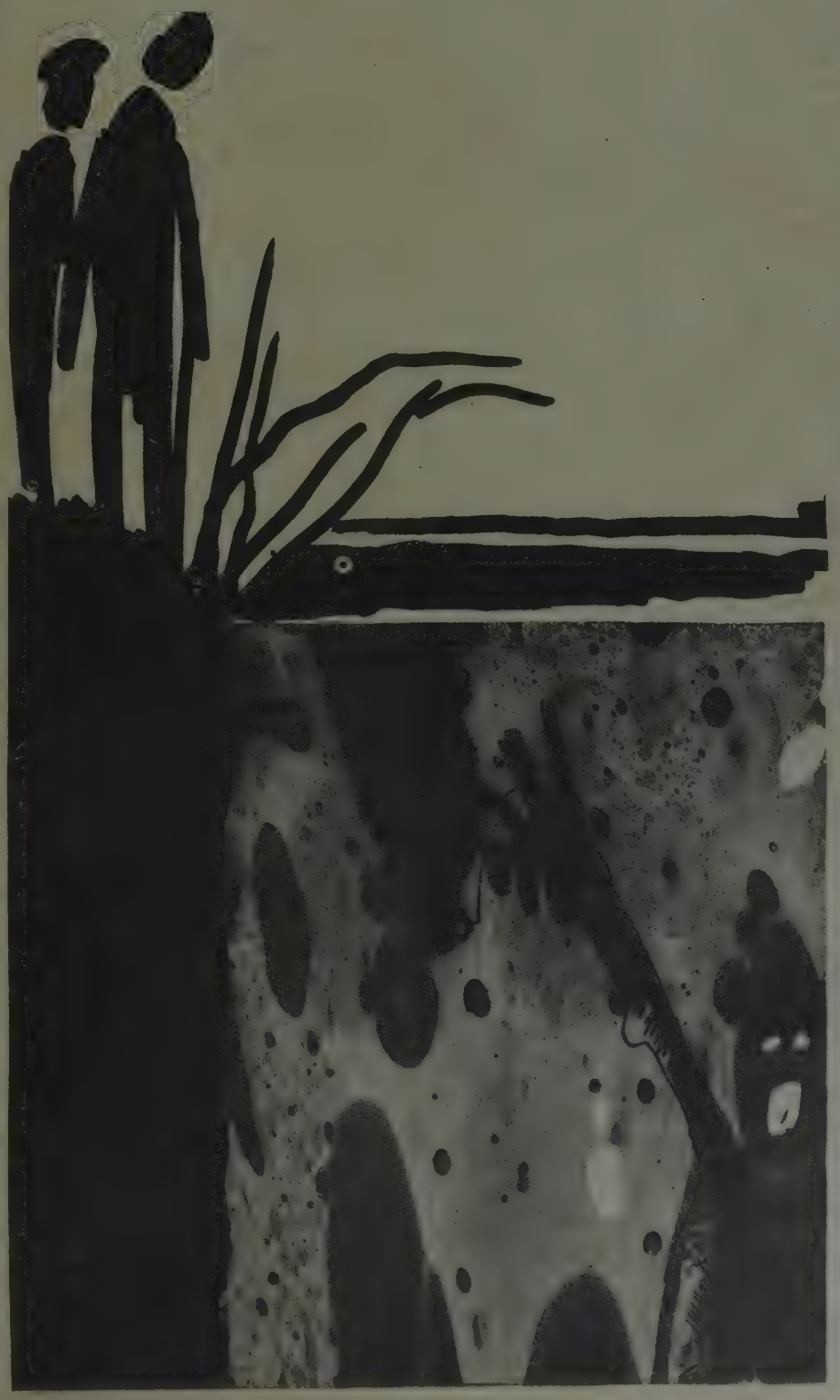
Most people in the neighbourhood where Sinha lived were aware of his marital problems and were not surprised when his wife Geeta left him with her two children to live with her parents. For the past six months or so Sinha had been living virtually in seclusion. For reasons best known to himself, he avoided everyone — his friends, neighbours, colleagues, his close relatives and even his old parents. The unhappy parents, unable to comprehend their son's erratic behaviour, ultimately gave up and let the matter take its own course.

True, in the beginning they had approached Geeta for a reconciliation, but Geeta's mind was made up, "He has gone crazy," she had explained. "If I live with him any longer he will kill me some day; may be even the kids!" She recounted some of her experiences with her husband which her in-laws found difficult to believe. Their Anil, their only child was never like this; what could have changed him into such a maniac?

PART ONE

THE POSSESSED

Nomita Grover



HE WALKED SLOWLY TOWARDS HER WHILE SHE MOVED BACKWARDS TILL SHE STOOD AGAINST THE WALL. AS HE PUT OUT HIS HAND TO TOUCH HER, SHE SPRANG LIKE A PYTHON AND STRUCK HIM HARD ON HIS FACE

Sinha and his wife had seemed such a pleasant, lovable couple — sociable and easy to get along with. Their two little boys aged six and four had played happily with the neighbourhood kids and were adored by all. There had been nothing wrong about them till a few months ago. Then a strange metamorphosis had occured in Sinha. He appeared mentally disturbed. He started ignoring his neighbours' greetings and seemed tense and irate. His usual immaculate grooming vanished and he was often spotted in the morning leaving for work looking scruffy and dressed in a slovenly manner. Dark rings had formed under his eyes. He shambled into his office each morning and went through his duties mechanically. His colleagues attributed his condition to some rift in his married life; Sinha's wife and relatives blamed it on the tension and insecurity of a police officer's life. Sinha himself mumbled unconvincingly whenever confronted by friends or relatives.

The situation gradually worsened. He snapped frequently at his wife and kids. To avoid curious neighbours, Geeta kept more and more indoors; her two children were rarely seen outside. Within a few months Geeta's health deteriorated. She looked as if some deep-seated trouble was gnawing within her. Then one day she left her husband's home, almost a mental wreck. She offered no explanation to her neighbours, nor bid them goodbye as they watched her departure in silence.

Sinha had joined the police service after graduating from the Police Academy. Being the only child of affluent parents he had had a good education. He grew up with a secure future ahead and tended to think only of himself. His affluent background also led him to look down on all those less fortunate than himself. A certain degree of self-discipline was instilled in him in the police service, but this again made him look down upon all those lacking in such discipline. He thought of the lower socio-economic classes as rabble.

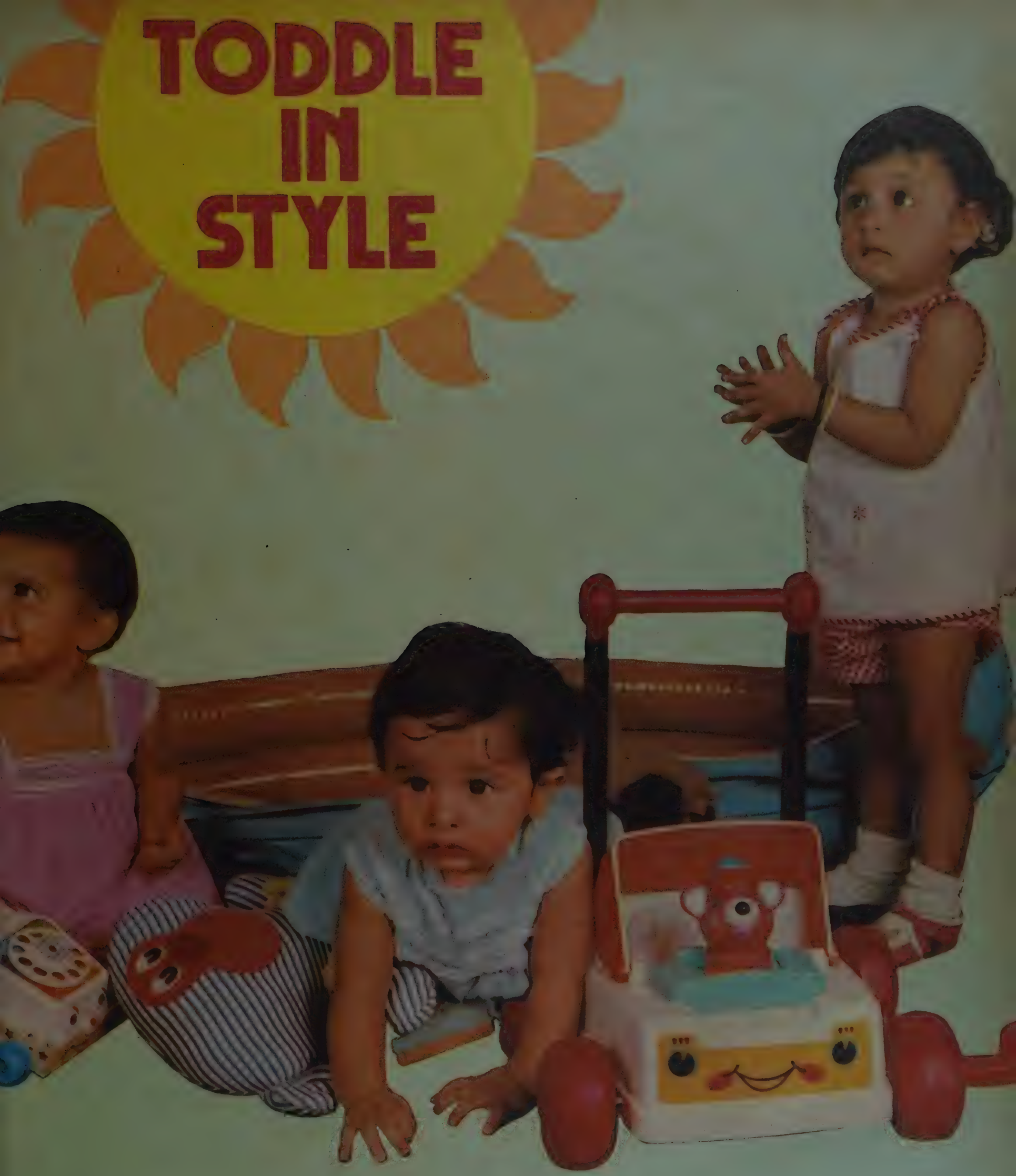
As a police officer he was efficient but ruthless and this earned him the confidence of his superiors, the admiration of his co-workers and the awe of his subordinates. His superiors considered him devoted to his job, and overlooked any excess he committed in this enthusiasm. Things moved smoothly for him and he rose steadily up the professional ladder. His drive and initiative, zeal and energy, attracted the attention of his superiors who were soon entrusting him with more and more responsibilities with the freedom to handle situations the way he thought best.

Continued on page 31

The rumble-tumble world of little toddlers will look more colourful and feel happier in these lovely clothes made with loving care. Dainty dresses for the new born up to the toddlers' age, economically priced, in easy wash-and-wear fabrics in attractive blends of pastel shades. A number of styles to select from — play-suits, sun dresses and party dresses with delicate lace trimmings and braids running along the plastrons, yokes, hems and bands of puffed sleeves. Apron dresses with bib fronts — smocked and embroidered to put the little ones in a 'whirl' of delight.

FROM LEFT TO RIGHT : A red gingham dress with yo tails and pleated front and a bloomer to match; hone with embroidered posies at the waist. Puffed sleeve and neck, edged with white lace; pretty in pink with sleeves and smocked yoke and hem edged with delica

TODDLE IN STYLE



nming; a darling smock dress with lace edging and de-
tely pleated from the yoke; a lovable light blue dress
n a laced bodice falling in gathers from the yoke; a smart
dress with bias trimming and tie-up at shoulders, perked
with delicate embroidery at front.

Courtesy : Tender Wear, Bombay

Photographs : Taiyeb Badshah

ENERGY WITH EXTRA SPRING

CAS-KFP-7940

THE POSSESSED

Continued from page 27

The Emergency being just over, the town was all of a sudden tormented by sporadic violence — strikes, demonstrations, riots and other acts by mischievous and anti-social elements. Released from an enforced discipline, a vast multitude of the people misused their freedom. The police found themselves sandwiched between two equally hostile groups — the common man resented any show of force. Ministers loudly criticised police inefficiency. In this predicament, the police authorities decided to improve their public image by forceful action. They decided to clamp down on all lawlessness and round up as many offenders as possible.

Orders were circulated that this was a time for action. Sinha received his orders — round them all up, mass arrests, put them under lock-up, interrogate, make them confess, use force if necessary — men or women. Arrest a hundred to find out a couple of real criminals. Absolute secrecy was however insisted upon for all these activities. Sinha followed these orders with enthusiasm. They suited his temperament.

It was at the end of a hectic day that Sinha watched two constables taking a young woman towards the police lock-up. There was something in her bearing that aroused his curiosity. Upon looking through the police records he discovered that the young woman was arrested from an all-woman group staging an anti-price rise demonstration. Sinha grinned to himself as he went through the record: name Chitra, age twenty-two, housewife, husband a clerk at a local office, one child.

Chitra had been arrested once before for participating in a similar agitation. Typical lower middle class story, Sinha mused. They like to take all their frustrations to the streets, make a public display of their pent up emotions. His deep seated contempt for such people stirred his mind. He was happy now to round up all such squalid law-breakers. His thoughts went on to the other cases in hand.

But the picture of the young woman with her slender figure draped in a cheap cotton sari, her long hair knotted at the back in an untidy bun and her feet dragging a pair of worn-out chappals came back to him again and again over the next few hours. He wished to have a glimpse of the woman. There had been an arrogance, about her, and also a purity, that disturbed and challenged him.

The following week, duty took him within the prison walls situated not too far from the police station. Walking down the corridors, Sinha saw the slender figure in one of the cells dressed in the cheap cotton sari. He stopped abruptly in his stride, retraced his steps and, taking the bunch of keys from the sentry, he entered cell no. 15 where Chitra sat on a cot, reading a pamphlet of some kind.

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She was the only occupant of the cell. She looked up as Sinha walked in. Instantly she stood up facing him. Those eyes. They showed a steely determination; the hatred in them was almost mesmeric. These bastards! Sinha thought. They don't deserve any consideration.

He walked slowly towards her while she moved backwards till she stood with her back against the wall. Sinha kept walking till he stood very close to her. Then he placed his hand on her breasts deliberately. Was she a cheap tart or a revolutionary? She sprang like a python and struck him hard on his face. Sinha stumbled backwards, taken aback totally unprepared for this attack.

Boy, she was strong — and fierce. The stuff of which revolutionaries are made. Destroy them, and revolutions wilt.

He regained his balance and lunged at her to hold her hands. But she was a tiger. She bit him hard on his wrist. As Sinha retreated, she attempted to escape through the unlocked door. Swearing fiercely, Sinha caught her and dragged her back. The noise drew the attention of the sentries on duty and they ran towards the cell.

"The prisoner has turned violent!" Sinha said. The sentries noticed the blood on his wrist, easily overpowered her and threw her back on the cot.

Sinha left the cell. "I will teach her a lesson!" he growled furiously while leaving. "These murderous revolutionaries! Dirty whores!" he swore, under his breath as he went to get some antiseptic for his wrist.

He reported to his superiors about the violent tendencies of the female prisoner in cell no. 15 and as proof displayed the teeth marks on his wrist. His superiors didn't consider it necessary to inquire what he was doing inside the cell. Certain things, they knew, were best left unasked.

Upon Sinha's insistence, Chitra was transferred to a maximum security ward because of her reported violent tendencies and her attempt to escape. Pleased with himself, Sinha pondered upon an appropriate revenge to teach Chitra a lesson.

With violence erupting all over town, the prison was soon filled up with fresh culprits. Intensive interrogation was carried out on all those suspected of taking part in the numerous instances of street violence. Sinha was placed in charge of these interrogations. The object was to break the will power of the suspects, make them reveal the names of other criminals and catch them.

To check the crime wave, men and women were brought for interrogation and subjected to humiliating treatment in an attempt to break their spirit and sign confessional statements: It was immaterial if some of the statements were not even true.

On a hot and humid afternoon, Sinha was carrying out routine checks on prisoners. He was bent over his dossier, recording details of an investigation when two constables brought into his chamber the next prisoner. He looked up from his dossier at the new arrival; it was Chitra. He stared at her for a while as she stood before him, then after some trivial preliminaries proceeded with the interrogation.

"What were you doing on the afternoon of March 24 in front of the Chief Minister's office?"

"We were staging an anti-price rise demonstration."

"Who instigated you to carry out the violent demonstration?"

"No one did; besides it wasn't violent."

"Don't lie!" Sinha thundered. "You were shouting slogans in a highly agitated manner, weren't you?"

"Yes I was; but I wasn't violent."

Continued on page 54

Beautiful ways to beat the heat

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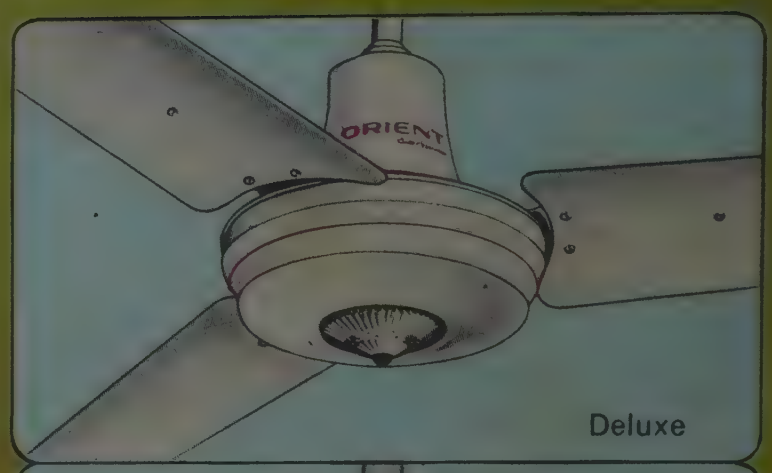

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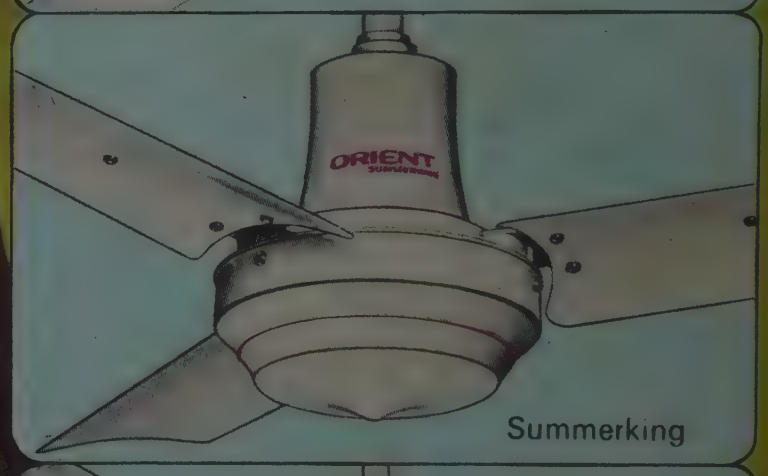

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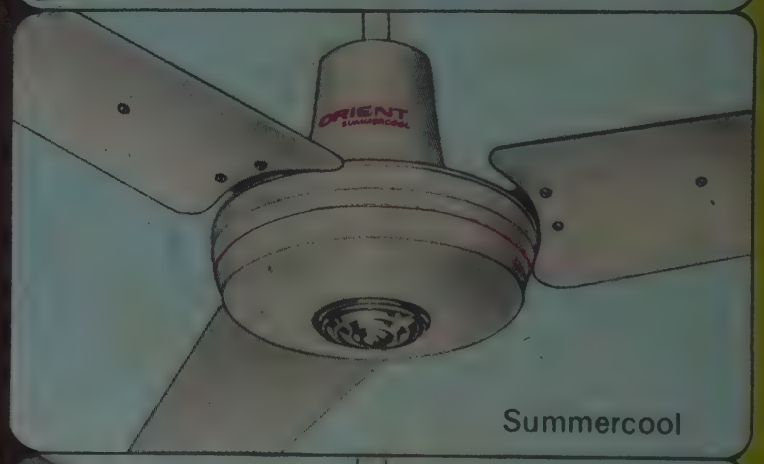

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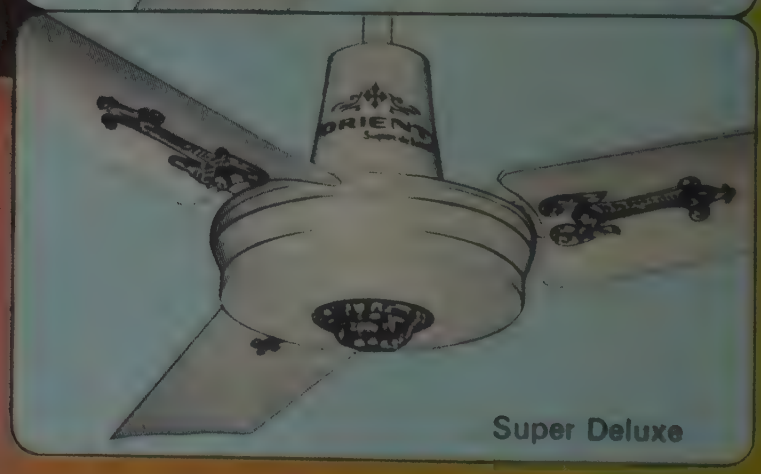


Super Deluxe

ORIENT GENERAL INDUSTRIES LIMITED
6, Ghore Bibi Lane, Calcutta 700 054

OGI 1 79

INGREDIENTS: THE Right Way

HONEY

This is an extremely versatile ingredient known to man from the earliest times. Honey replaces sugar cup for cup in puddings, custards and pie fillings. Honey can be taken in many simple ways; it can take the place of sugar, while taking a glass of milk. It can be served like table syrup over chappati and other similar cereal preparations. In addition, it can be used as a spread over a slice of bread, or in biscuits or cookies, confectionery products; cakes, bread, jams, syrups and squashes. Recipes suggested by DURU JAGTIANI have a taste of their own and will be a hot favourite among your family and friends.

Photograph : Tayeb Badshah

Black and white Photograph Courtesy :
Khadi and Village Industries Commission Bombay

Bees collect honey from many floral plants, and therefore honey differs considerably in flavour. colour and constituents.

It varies in composition according to the floral source and environmental conditions. It may be regarded as a solution of two chief sugars — fructose (40-50 per cent) and glucose (32-37 per cent) with small amounts of sucrose and mineral constituents. Besides, there are enzymes, vitamins, suspended matter (pollen grains from flowers), proteins, acids, and colouring matters like chlorophyll and carotene. It contains the various ingredients of vitamin B-complex — pyridoxine, biotin and folic acid.

Many medicinal properties have been attributed to honey in Ayurveda. It is valuable in promoting vision. It is a cleanser and healer of wounds and ulcers, as well as helps to set right broken surfaces and fractured bones.

HONEY RAISIN COOKIES

½ cup butter or vanaspati
1/3 cup honey
2 eggs, beaten
1¼ cups flour, sifted
½ tsp. nutmeg
½ tsp. baking powder
½ tsp. salt
¼ tsp. soda
2/3 cup fruit pieces
¼ tsp. vanilla essence

Beat the butter and honey to a creamy mixture. Add spoonful of the beaten eggs. Beat till well mixed. Sift the flour along with baking powder, soda, salt and nutmeg. Add this mixture of flour to the creamed mixture. Stir, till mixed. Now add raisins and vanilla essence. The cookie batter is now ready. Drop this batter by tablespoonful on a greased cookie sheet five centimeters apart. Bake at 350°F in a moderate oven for twelve minutes or until golden brown. Similarly honey-nut cookies can be made substituting raisins for nuts.

HONEY FRUIT BREAD

2 tbsps. butter or vanaspati
1/3 cup honey
3 tbsps. sugar
2 eggs, beaten
1 cup flour
2/3 cup whole wheat flour
1½ tsps. baking powder
½ tsp. salt
½ tsp. soda
½ cup sour milk
½ cup fruits or raisins, chopped
¼ cup walnut pieces
½ tsp. lemon rind, grated

Beat butter, honey and sugar thoroughly to a creamy mixture. Add the beaten eggs spoonfuls at a time. Beat them till well mixed. Sift together the flour, whole wheat flour, baking powder, salt and soda. Stir in fruit pieces, walnuts and lemon rind. Pour into a greased loaf pan. Bake at 350°F in a moderate oven for an hour.

HONEY NOUGAT

½ cup liquid honey
3 cups sugar
2/3 cups boiling water
2 egg whites, beaten
2/3 cup nuts, chopped (groundnuts, cashewnuts or walnuts)
2/3 cup candied peels, chopped

Bring to a boil the honey, sugar and water to a soft ball stage. Remove two thirds cup of this syrup and pour into the stiffly beaten egg whites. Keep beating Cook the remainder of the syrup to a hard ball stage. Pour into the egg mixture, beating well. Continue beating until the nougat thickens. Add nuts and candied fruits. Pour into a deep lined pan. Spread evenly. Cu into oblong pieces.

HONEY APPLE CRISP

2 cups apples, pared and sliced
2 tbsps. sugar
1½ tsps. lemon juice
¼ cup liquid honey
¼ cup all-purpose flour
2 tbsps. brown sugar
A pinch salt
2 tbsps. butter

Place apples in a shallow baking dish. Combine sugar, lemon juice and honey. Spread over the apples. Mix flour, brown sugar, salt and butter until the mixture resembles breadcrumbs. Cover apples with the flour mixture and bake in an oven for thirty to forty minutes or until the apples are tender and the crust is brown. Serve with honey chocolate sauce on top.

HONEY CHOCOLATE SAUCE

1 cup honey
½ cup water
50 grams unsweetened chocolate
½ tsp. vanilla essence
A few grains salt

Boil honey and water until thread consistency. Remove, add the coarsely grated chocolate. Beat thoroughly. Add vanilla and salt.

HONEY APPLE BAKE

2 tbsps. butter
1 cup soft breadcrumbs
1 tbsp. lemon juice
½ tsp. lemon rind, grated
2 cups apples, pared and sliced
¼ cup liquid honey
¼ cup warm water
¼ tsp. cinnamon, powdered
¼ tsp. nutmeg, powdered

Melt butter and stir into the breadcrumbs. Add lemon juice and rind to apples. Mix honey and water. Place a layer of crumbs in a greased baking dish and cover with a layer of apples. Moisten with honey mixture and sprinkle a little of cinnamon and nutmeg powders. Repeat the layers, with breadcrumbs as the top layer. Bake for thirty to forty minutes until crumbs are well browned. Cover baking dish for the first fifteen minutes and then bake blind.

HONEY BREAD PUDDING

2 cups leftover bread,cubed
¼ cup liquid honey
2 tbsps. butter
A pinch salt
2 eggs, beaten
½ tsp. vanilla
2 cups hot milk

Place the bread cubes in a small baking dish. Combine honey, butter, salt, eggs and vanilla. Slowly stir in the milk. Pour the mixture over the bread cubes. Set the baking dish in a pan of hot water and bake for thirty to forty minutes or until pudding is set.

COOL SUMMER DRINK

1 cup sweet lime juice
1 cup orange juice
1 cup pineapple juice
½ cup liquid honey
2 bottles soda water
2 tbsps. cherries, chopped
Crushed ice

Combine all the fruit juices along with honey and soda water in a glass jar and chill in the refrigerator. Serve with crushed ice and finely chopped cherries.

HONEY FRUIT PUNCH

1 litre boiling water
1½ tsps. tea leaves
5 cloves
½ cup liquid honey
½ cup sweet lime juice
½ litre lime juice
1 cup orange juice
1 tbsp. mint leaves, chopped
Crushed ice

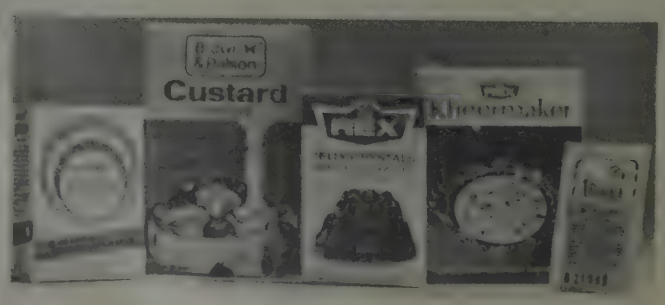
Pour boiling water over tea leaves and cloves in a stainless steel dekchi. Cover and let stand for five minutes. Strain and combine with other ingredients. Pour over crushed ice to chill. Garnish with finely chopped mint leaves.

NEW GIFTS FOR OUR COOKERY WINNERS

The Cookery Queen for the month of March will receive, in addition to the usual cash prize of Rs. 100.00:

1) A non-stick coated Saucette from TRUPTI INDUSTRIES, Bombay and,

2) A Gift Hamper from CORN PRODUCTS containing Brown and Polson Custard Powder, Rex Jelly, Rex Baking Powder and Davis Gelatine.



RECIPES FROM OUR READERS

Mrs. Mary Yuhanna, New Delhi.

CHICKEN POT ROAST

1 kg chicken

FOR THE FILLING:

2 potatoes, diced
3 chicken livers, boiled
2 dtsps. onion, finely diced
A little garam masala paste
Salt and pepper
2 dtsps. soya sauce

POUND FINELY:

2" piece cinnamon stick
6 cloves
1 tsp. white pepper corns
2" piece ginger, sliced
6 cloves garlic, chopped
½ tsp. sugar
Salt to taste
4 tbsps. oil

Heat oil in frying pan. Add the diced onion and fry till soft. Add half of the pounded spices. Add the potato and chicken liver, mix in quarter dessertspoon soya sauce and a little salt. Add sufficient water to moisten the mixture. Cover and simmer on low heat till potato is half cooked. Cool. Rub salt all over the chicken. Spoon the filling into the cavity and secure the opening with short skewers. Now rub the soya sauce over chicken. Heat the remaining oil. When hot, fry the chicken, turning gently till brown. Push the chicken to one side and fry the garlic to a golden brown. Add the remaining spices. Saute and add water and more salt if necessary. Cover and allow to simmer till tender. Add more water, if necessary. Turn the chicken occasionally. To serve, remove skewers and spoon out the filling onto the centre of a platter. Cut the chicken into pieces. Arrange around them the remaining potato filling. Pour the hot gravy over the chicken.

Mrs. Bala Sharma, Hungary.

STUFFED EGG CURRY

14 eggs
60 grams butter
2 bread slices, soaked
6 tbsps. milk
Salt
A pinch pepper
A pinch cummin seeds
2 tbsps. gram flour

FOR THE GRAVY:

200 grams onion, ground
1 green chilli
1" piece cinnamon
1 tbsp. garlic paste
1 tbsp. ginger paste
2 small potatoes, chopped
6 tbsps. ghee

Boil twelve eggs for ten minutes, shell, cut them lengthwise and remove yolks. Mash it finely with soaked bread. Melt butter. Add pinch of salt, pepper and cummin seeds. Add to the egg yolk mixture and cook for ten minutes. Now fill the whites with this mixture and join the two halves to look like whole eggs. Now beat the remaining eggs. Mix in gram flour. Mix thoroughly. Heat ghee. Dip the eggs in the gram flour batter and fry in medium heat.

Fry the onion paste till brown. Put salt, turmeric powder, chilli powder and all the other ingredients. Put two cups of water and when the gravy thickens put in the fried eggs and cook for three to five minutes.

Mrs. Lilly Cheriyan, Bombay.

PRAWNS IN BANANA CURRY

6 raw bananas
½ kg fresh prawns

FOR THE GRAVY:

1½ tsps chilli powder
2 tsps. coriander powder
A pinch turmeric powder
A pinch cummin seeds
A small ball tamarind
2 cloves garlic
½ onions, sliced
½ coconut, grated
Salt to taste

Skin the banana and first cut into half lengthwise. Make five cross pieces from each half. Wash and keep aside. Boil the cleaned prawns in salt. Roast the coconut till it turns slight brown. Add coriander powder, chilli powder, turmeric powder, onion, garlic and a pinch of pepper powder. Grind into a very fine paste with tamarind.

Place the ground masala, boiled prawns and pieces of bananas in a dekchi with sufficient quantity of water for the gravy. Cook till the bananas are soft.

WEEKLY WINNER

PHYLLIS ENGINEER, Bombay.

Mrs. Engineer wins Rs. 50 for this week's best recipe plus a 9 cup Storefresh container from Trupti Industries, a gift hamper from Corn Products and P. Mittulaul Lalah and Sons, Madras.

BRAINY CORN

2 brains
2 cups corn, steamed
1 medium onion, chopped fine
2 tbsps. celery, chopped fine
½ cup cheese, grated
2 tbsps. cornflour or flour
2 tbsps. butter
1 tsp. mustard powder
Salt to taste
1 egg
½ cup breadcrumbs
3 cups milk

Wash brain and steam in one cup of water with salt. Clean and slice the brain. Keep aside. In a pan melt the butter. Add the cornflour and stir. After two minutes add the milk and stir briskly. Add the chopped onion, corn, celery, cheese and mustard. Season with salt. When the sauce thickens, remove from the fire. In a pie dish arrange the brain slices and pour the mixture over it. Add beaten egg, sprinkle with breadcrumbs, dot with butter and bake in a fairly hot oven for twenty minutes till the top is golden brown.

COOKERY CONTESTANTS!

Revised Contest Rules

1. Each recipe must be accompanied by this coupon.

2. The author of each selected entry will be informed in advance and requested to send a passport size photograph of herself to be published along with her recipe.

3. The recipe must be original and not copied from a cookery book, a magazine of any other published material The prize-winner shall have to sign a declaration to that effect before the announcement is made and the prize awarded.

Address your entries to the Cookery Editor, EVE'S WEEKLY, Bombay Samachar Marg, Bombay—400 023.

THE EYE-CATCHERS

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YOUNG VIEWPOINT

A forum for young people to express their opinions, share news about their activities and get to know more about each other

"WE ARE NOT SAFE"

"Come home before dark." (It is not safe)

"Don't go to such and such area." (It is not safe) "Don't attract attention by dressing this way." (It is not safe) "After all you are a girl." (It is not safe) "We are saying this for your own good — we wouldn't want anything to happen to you."

How often do girls have to hear such things at home? All the time.

The fear of being raped transcends class and age among women. It is a universal fear of perhaps half the population of the world. Education, liberty, "equal rights," "equal pay," all seem to fade away before this unjust deal for having been born a woman.

"I always wish I were a man," says a student from a South Bombay college. "One has to sacrifice so much, whether it is travelling or parties or doing overtime on a job."

Every other girl who spoke about rape had much the same to say — the restrictions they faced in planning their activities and the necessity, (sometimes humiliating) to have to ask boys' help to be escorts, etc. for the sake of protection.

"It stops girls from being really independent — even in the daytime, when it seems so safe, very few girls will go to see a film or a match alone, because we have been conditioned to live with this fear," said another student.

None of the girls spoken to felt that rape occurred as a consequence of any move on the girl's part. "Any girl can be raped, dress and manner have very little to do with rape," they said. No one felt that because a girl dressed "provocatively," she had greater chances of being raped, but everyone admitted not wearing clothes which would attract attention.

Generally it was felt that men rape for sexual satisfaction primarily. Girls spoke of the acute sexual frustration existing in India among males and ascribed the cause of rape to this. However, some girls felt that it was mainly a desire to dominate by force.

Talking about this aspect, one student said, "No one wants to be raped consciously. However, an admiration for the 'strong male' who successfully dominates a woman, even physically, is there in many of the girls who read romantic fiction purveying such ideas."

This is not to say that girls like being raped or want to be raped, but it is an interesting incidental observation to show the way our minds are conditioned into believing that "male strength-cum-brutality" is something of an ideal.

None of the boys spoken to, however, felt that rape had much to do with sexual satisfaction in the normal sense of the word. They thought it was more because of the sadistic pleasure of causing pain to someone weaker, by being violent and brutal. Men like to dominate someone physically who may be "smarter, more sophisticated," to prove their own superiority. One boy said, "Rape is just the extension of the already existing exploitative relations between man and woman, wherein it is believed that the man is stronger and therefore the woman has to submit to him." By this he meant that the idea that causes rape, exists in our day to day life as well as in a society where exploitation, whether sexual or otherwise, is considered to be normal and accepted.

What do girls fear most about rape? Strangely enough it is not the physical brutality but the consequences of losing their virginity that girls were more scared of. One girl said, "Virginity by itself has no importance for me, if I knew that no one would question me about it, but I know that people would point their fingers at me if I lost it."

The terms "social degradation," "social ostracism," "social stigma" came up continuously from all the girls who spoke about rape. It didn't matter which community the girls came from and how liberated their outlook was. The loss of virginity would mean an unhappy marriage, or no marriage at all. Which amounts to their whole lives being spoilt through no fault of theirs. "Even though I've done nothing, the blame will be put on me," seems to be the sad truth about rape.

Furthermore, this is also the reason for the non-resistance against rape. Most girls said that it was unlikely that in case they were raped any action like going to court would be taken on their behalf to remedy the situation. Though parents are the ones to take a firm stand on this matter the girls did not expect more than a lukewarm response from them — sympathy yes, but legal action, no!

"Personally I would want to take action and perhaps sue, but I doubt if my parents would let me," is a commonly held view. It is felt that parents are wiser and more concerned about the future, but it is also true that they have misconceptions about rape. One girl said, "If he (the rapist) is someone from the streets they wouldn't know what to do (to take legal action or not), but if it is someone we know they would blame it on me and my liberal attitude."

It is therefore obvious why so few cases of rape ever reach the courts, even from a class in society which feels free to avail of legal redress on any other issue. And the laws about rape are so studded with loopholes that it is unlikely that the redress is of any benefit to the victim.

A boy I met put it rather strongly: "The law is all bull! It's so tough to establish rape in the first place — there are all kinds of impossible evidence that the victim has to furnish. On top of that, the judges too suffer from a sexual bias against girls like the rest of society. So, what chance does a case of rape have in court?"

His view was supported by another girl who said that her father was a lawyer and she knew of cases when he was able to save rapists (who had admitted their crime to him) by finding loopholes in the law. "So really, how can we have any faith in legal redress?" she asked.

So what does one do about rape? This question invoked mixed reactions. "There is nothing that can be done about rape," was a typical reaction of resignation. "So long as men and women exist there will always be rape." The girl who responded this way, also said that the only remedy she could think of was to be physically stronger so that she could fight men at their own level.

Other girls expressed more progressive views. "What we need is a change in the concept of the dominant male" said one. Her words were echoed by a boy who said, "Rape will end when exploitative relations in society end — for that we need a radical change

At present we can only wait and see and perhaps act to spread awareness about rape and the need to change our mistaken social mores. It is time a girl was valued for something more than her physical virginity merely, but for this, the minds of young people must change first.

Sarmistha Ray

MAKE YOUR GARDEN GROW

An introduction to the art of kitchen gardening and the pleasures of growing your own vegetables – 3

DEVELOPING OPEN SPACES

How to plan a terrace kitchen garden was dealt with last fortnight. Now we will discuss the planning and preparing of a kitchen garden on the ground. In a city like Bombay one rarely sees open land around a building. However, in less congested cities and in rural areas, open land is available around houses.

One should try to find the best location and soil. However, soils can be corrected by the application of humus, manure and fertilizers. Before planning the layout of plot one should study its topography and contour and arrange the irrigation channels in such a way that the water reaches all the area. A level area with a little slope towards the outer sides is ideal for the purpose. One should also consider the sunny and shaded areas and put up plants suitable for the areas.

PLOT PREPARATION

In planning a garden, it would be more convenient to develop the whole area and then divide it into small plots for various vegetables. In case it is not possible to bring the entire area to one level, it is better to prepare terraces.

Having taken care of the initial levelling, dig up the whole area 20 to 30 cms deep and leave the clods open for weather action for 10 to 15 days. This helps warm up the soil and provide aeration. The insect pests and their eggs get killed by solar heat and beneficial soil microbes are rejuvinated. In the meantime, remove trash, pebbles and stubble of any previous crop. After this period of soil warming, break the clods with a phawarah. If the soil is black and sticky it would be advisable to add some red soil to make the area drain well.

Farmyard manure (FYM) which is very important for soil fertility is added at this stage. Spread out a 7 to 10 cms thick layer of well cured, pulverized FYM all over the area. If FYM is not well rotted or cured, the dung may harbour pathogens causing diseases and difficulty in working. Having spread the manure, dig up the area again to a depth of 15 to 20 cms so that the manure gets well mixed in the soil. Level the area, giving a slight slope outwards to ensure easy flow of irrigation water as well as to avoid stagnation of water at any place. The area is now ready for layout in suitable small plots.

In an area of about 750 to 1000 sq. metres a well planned kitchen garden should be sufficient to give fresh vegetables round the year for a family of four.

For an ideal layout, divide the area lengthwise into 1.5 to 2 metres wide strips, keeping about 50 to 60 cms distance between two alternate strips. These lengths of space will serve as irrigation channels and also as working space for going up and down the plots. The lengthwise strip may again be divided horizontally by raising small bunds at a distance of 1.5 to 2 metres. This gives individual plots of 1.5 x 1.5 or 2x2 metres.

While deciding on the various vegetables to be grown, one should keep in mind one's favourites, but one should not get over enthusiastic and plant too many vegetables as this may cause management problems. Also one should keep in mind that the kitchen garden is for use, and is not a museum of vegetable crops to show off to one's friends. Do not go in for exotic or off-season vegetables because growing these calls for special techniques and if one is not acquainted with them, the project will wind up in wilted plants.

So, initially grow seasonal vegetables. The number of plots under any one vegetable should be decided according to its nature and the quantity you would like to harvest at one time. Vegetables like okra, brinjal, tomato, beans, peas may have to be planted in two or three plots, while for leafy vegetables one plot may be enough for periodic harvesting. For crops like cabbage, cauliflower etc. the number of heads you want during the season will decide the area.

Location of the various vegetables should be decided according to their growth habit, and sunlight and water requirements. Leafy vegetables could be put up in shaded plots. Crops like arvi, which need frequent watering, may be placed near the water source so that the water need not be carried long distances. Trailing plants could be planted near the wall to provide support and trailing ground. Channel bunds could be used for raising radish and other root vegetable crops which need to be well drained and to have good soil depth.

For watering a moderate sized kitchen garden, it is advisable to use hose pipes which give complete control on water use. Individual plots could be efficiently irrigated as and when required; this will also avoid wastage of water.

B. M. Desai

ORGANISING AGAINST RAPE

INTERVIEW WITH BERIT LAKEY

Director of WOAR — Women Organised Against Rape

Mira Savara

"Rape is not an atrocity against women when it happens. For me, rape is an example of the nature of oppression. The existence of rape is to remind all women that they should stay in their place. Therefore when I work on the issue of rape it is not a case of helping others; it is not a case of helping those who have been raped — its working for me, because I am afraid I too could be raped. The existence of rape means that I too am afraid, oppressed and unfree."

So said Berit Lakey, the director of the Philadelphia based organisation, "Women Organised Against Rape" (WOAR), which started five years ago with 20 volunteers running it. Today it has 12 full-timers and 75 volunteers who work on various programmes against rape.

In India on a three-week tour last year as a guest of the Gandhian Peace Foundation, she gave some training on nonviolent methods of resistance, as well as many talks in Bombay on her experiences of, and ideas about, rape.

"People get very disappointed to find out that I do not hate men, that I'm not a lesbian that I'm really an ordinary common person who is married and has three children." She had gone from Norway to the U.S. to study Sociology on a a Fulbright scholarship, got involved in the Civil Rights movement, the anti-war movement, got married to an American and staved on in the U.S.A.

(The following report is based on a talk given by Berit at the University of Bombay and the discussion that followed.

I entered the social change movement because of racial injustice (Civil Rights movement) and the anti-war movement. In both these it was a case of protecting others from being exploited. But when I got involved in the feminist movement, it was a case of working on my own oppression and I began to really work for myself and others.

People make us believe that rape is something that happens to a few women here and there; that it is an atrocity against an individual woman, and thus a personal problem. But actually rape is a political issue, a means to ensure that women stay in their place, a means to ensure the subordination of women, and thus the domination of men. How many men are afraid to come home at night alone?

In the last 5-6 years that our centre has been working against rape we have found out some startling facts. These are:

1) Rape occurs in all social and economic strata. We find out about rape more often when it occurs in the lower classes because women of this class go to the public hospitals. Women from the upper and middle classes go to private doctors and so none gets to know.

2) The majority of rapes are not committed by strangers on some lonely road. Over half of the women who have been raped had some knowledge of the men who raped them.

3) Half of the rape victims are children under 18, and half of these have been sexually molested at home by some relative or someone known to the family. We think the situation has always existed but we are just beginning to realise its existence and we have uncovered the sexual oppression of children. It's so very ugly and people still do not believe it.

WOAR is a political service organisation. Service, because we have to help our sisters, political, because we also do things which bring about larger social changes so that the underlying cause of rape is tackled. We have three areas of work:

Hotline is a 24-hour a day telephone call service. Anyone can call in at any time and ask any questions, or cry, or seek sympathy provided by volunteers who are trained counsellors. Anyone — parents, children, women, men — can call in, and no questions like "What is your name?" "Have you been raped?" are asked.

Institutional work where we work with the courts, the police and hospitals to try and change the way in which rape victims are treated. Normally, when a rape victim goes to a hospital for treatment after rape she is subjected to the most humiliating experience. She may be shouted at, "What were you doing out at that time of the day?"

The gynaecological examination immediately after rape also has to be done with extra sensitivity and care. We are now connected to two hospitals in Philadelphia where rape victims go, and in, these hospitals we have trained those who deal with rape cases not to humiliate the woman further. Also, immediately a woman who has been raped is brought to the hospital, the hospital rings up our centre, and a counsellor is sent over to help the woman in this period to explain what is happening because often the woman is half in shock and things being said to her are not grasped. We also advice her on her legal rights.

We also send a counsellor to court to help the woman who is prosecuting the rapist. Its a harrowing experience to stand in front of a court full of strangers and relive in a hundred and one details what happened, and answer questions like, "Did you try to fight him? "Are you sure he used force?" "What exactly did he do and how?"

We won a political victory last year when we persuaded the district attorney in the city that there should be a special section of lawyers who would work only on rape cases. We have trained these lawyers so that they now have a much deeper understanding of rape and since last year the conviction rate is increasing.

Trying to change the attitude of the police to rape has been the most difficult task. The usual police response is, "You are probably just saying it's rape, you probably changed your mind. Or else your husband found out." But changing police attitudes will probably occur only as a part of the changing attitude of the entire society towards rape.

Public education is the third aspect of our work. We go to various groups — doctors, churches, schools, labour meetings, and give talks on what rape is, why there is rape and what they can do to stop the crime. We talk about how people can help in preventing it, and how to prevent women or children from being psychologically hurt from the experience. We talk about how rape is a crime like robbery and theft, that it has nothing to do with the character of women. We fight against prejudices about rape at all levels. Many women have the fear that they themselves have done something to invite rape: "We should not have been out at night," "It was because he saw me behaving in a particular manner."

For a long time women bore the guilt of rape by their silence. Then in small women's groups all over the U.S. they began to talk about it. Then they spoke about it publicly. It became a burning issue in the U.S. Now it has been taken up in Spain. It's an issue that greatly affects all women, from all social classes, and we hope that women all over the world will begin to do something against this.

Q: You have described three parts of your organisation's work: Hotline Service; Institutional Work and Public Education. Isn't it essential also to train women in defending themselves — Kung Fu, Karate and things like that?

A: The prevention of rape by an individual is extremely difficult. The reason for each and every rape case differs, and it is impossible to know the motivation of the rapist. In some cases rape is committed by men who want to prove their virility. Masculinity in our society is defined as power over things and people. This definition of masculinity oppresses men too. So men who feel inferior may try to prove their masculinity by rape — by physically overpowering a woman. Or else it could be a sense of anger. He may be looking for a fight and therefore a struggle will make it even more exciting. For certain men violence is necessary for erotic pleasure. You don't know what sort of person you have in front of you.

However, there does seem to be something called "victim psychology". Studies of convicted male rapists show that many women have escaped being raped because they have been assertive. At the first indication that a man was interested in them they have behaved in a manner which indicated that they would tolerate no nonsense. When women act submissive, act confused, are a little too nice, they are already half victims.

Take the case of a crowded bus. A man puts his hand on a woman's breast or bottom. She sits there hoping the bus will empty out or reach her stop quickly. Why not shout, "Take your hand off my breast, you swine," to embarrass the man?

Continued on page 51

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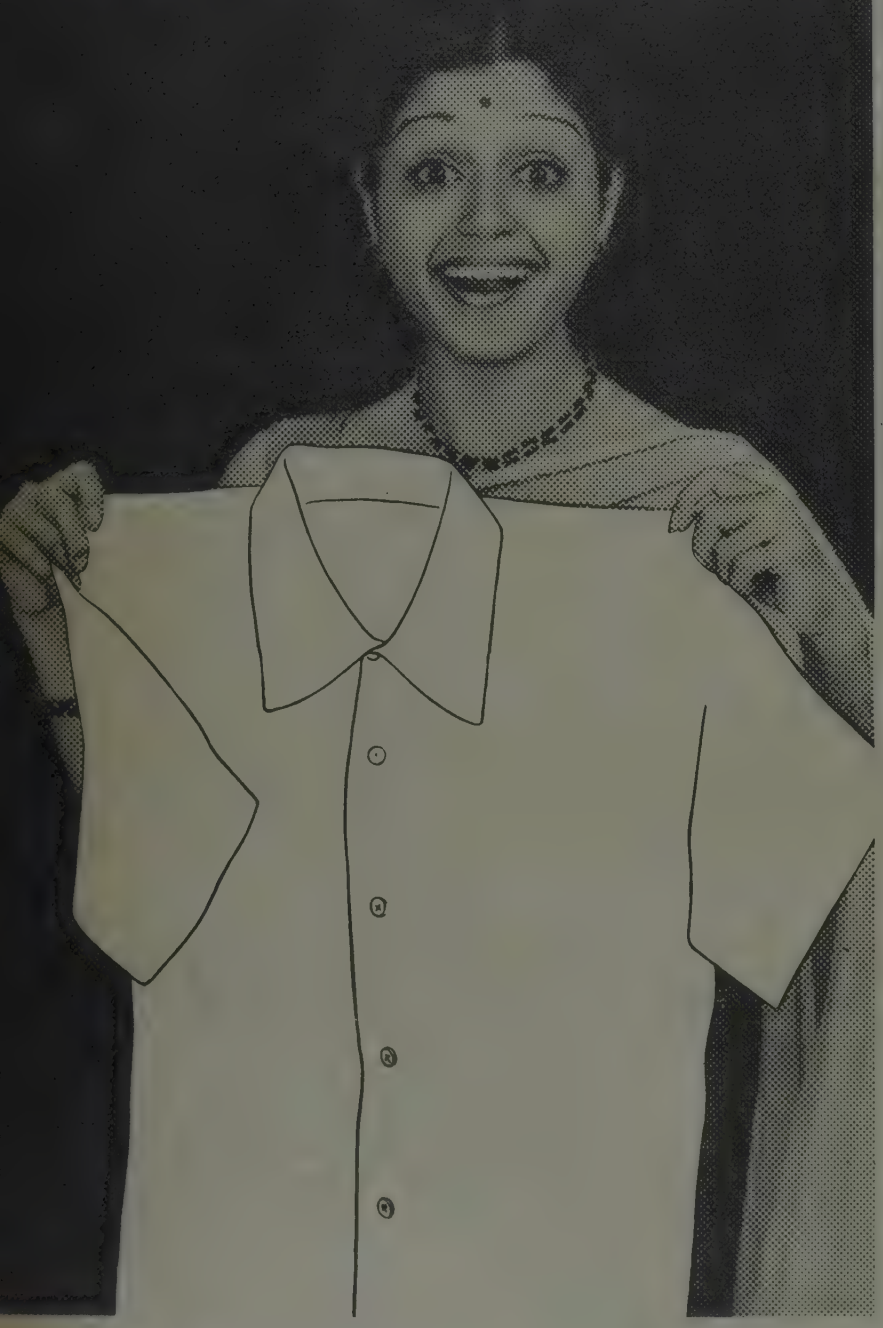

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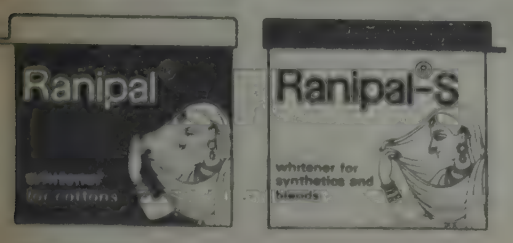

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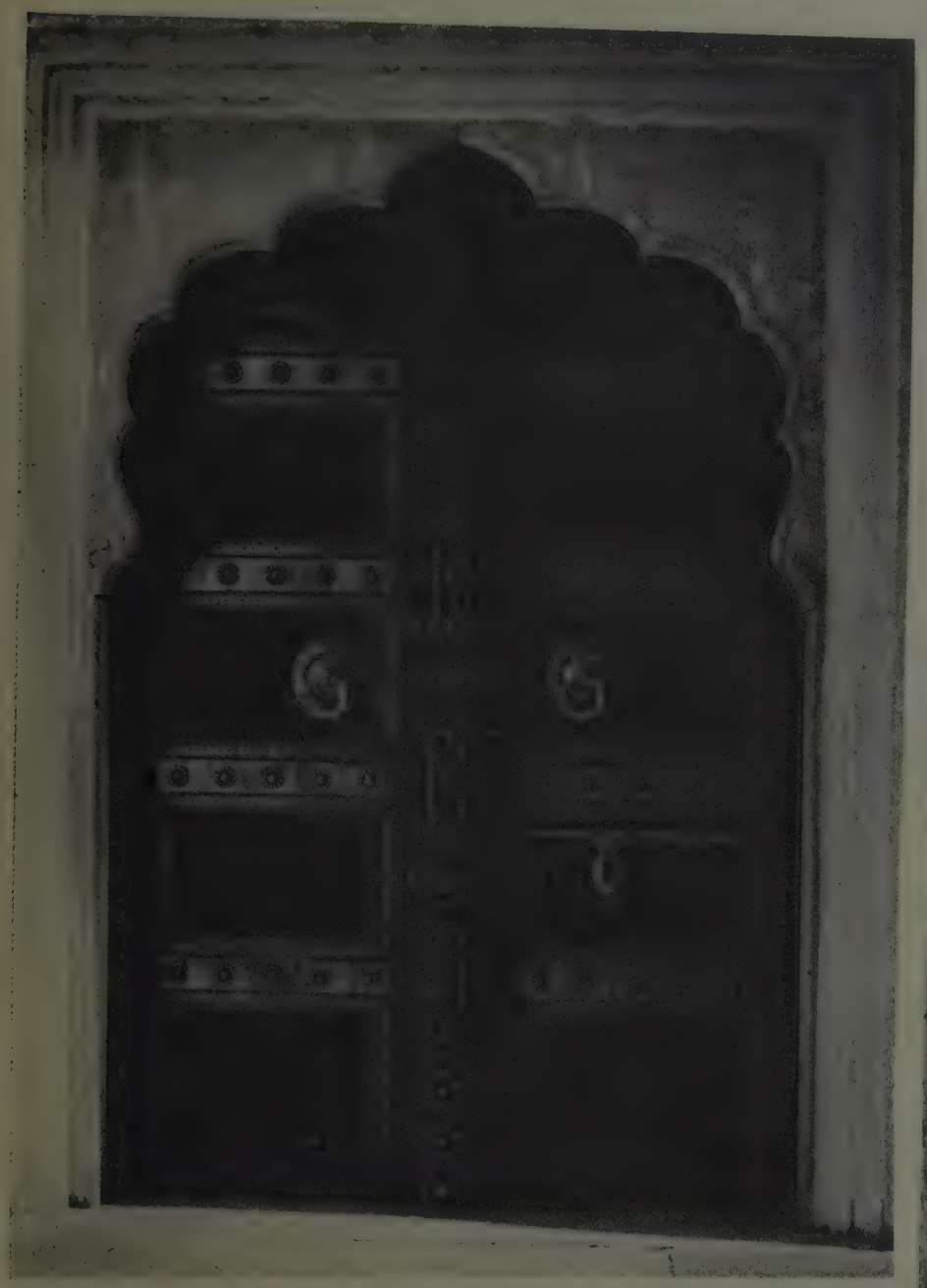


BE SELECTIVE

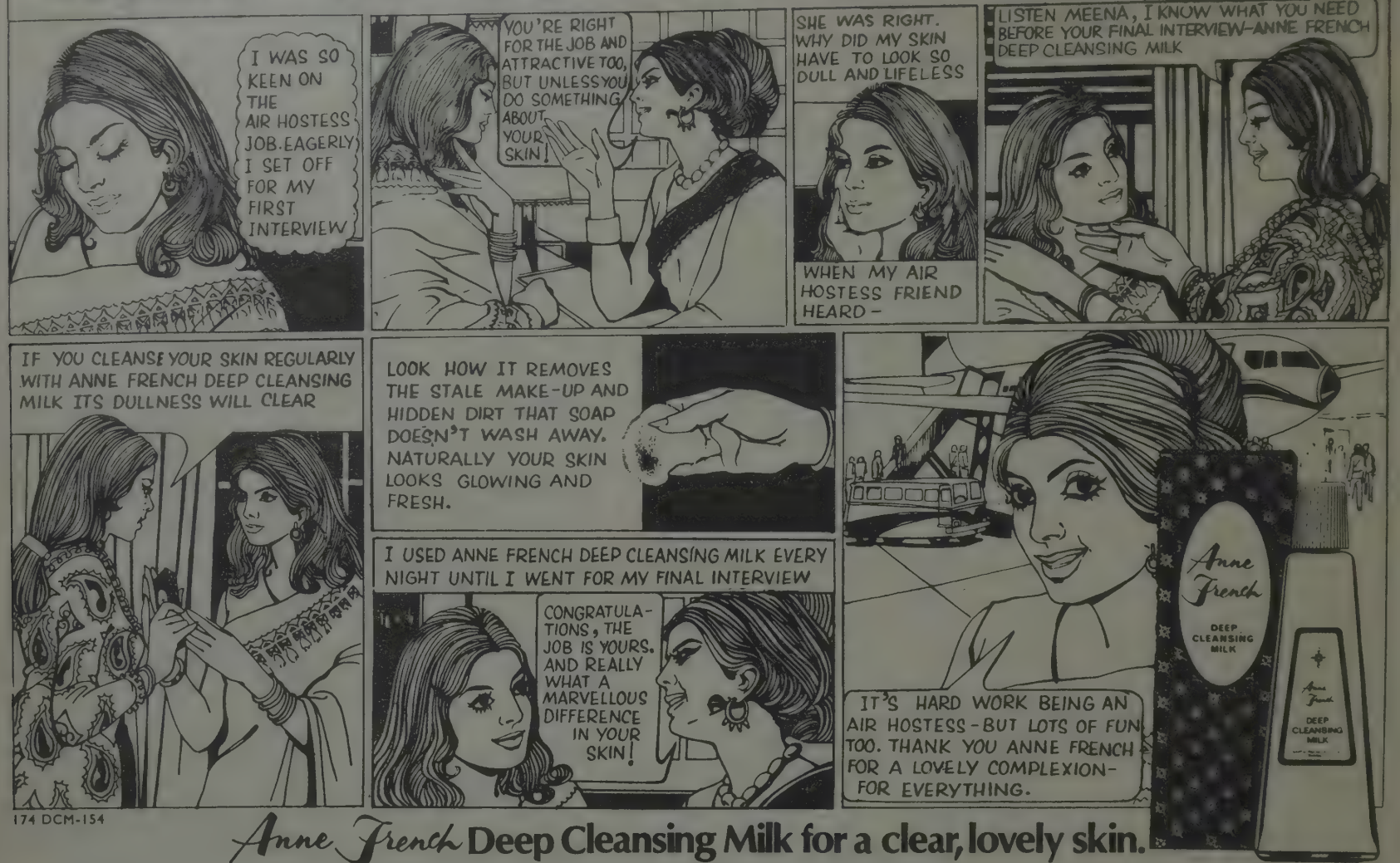
In Jaipur's City Palace I came across an ornamental door which I thought was rather interesting. I took a snapshot of it just to show my friends. I thought it represented one aspect of the art and craft that flourished under royal patronage in Rajasthan.

Later, I ambled into a wayside village where I noticed a quaint little house with a weather beaten door. This time I thought I should depict not just the door but more particularly its grained wood and the old fashioned padlock on it. So I closed in on my subject and made a picture that I thought was more communicative than the other photograph of the decorative door.

The part is often greater than the whole. So it pays to be selective.

Homi Kharas

You'll make an attractive Air hostess but...


I WAS SO KEEN ON THE AIR HOSTESS JOB. EAGERLY I SET OFF FOR MY FIRST INTERVIEW
YOU'RE RIGHT FOR THE JOB AND ATTRACTIVE TOO, BUT UNLESS YOU DO SOMETHING ABOUT YOUR SKIN!
SHE WAS RIGHT. WHY DID MY SKIN HAVE TO LOOK SO DULL AND LIFELESS
WHEN MY AIR HOSTESS FRIEND HEARD -
LISTEN MEENA, I KNOW WHAT YOU NEED BEFORE YOUR FINAL INTERVIEW-ANNE FRENCH DEEP CLEANSING MILK
IF YOU CLEANSE YOUR SKIN REGULARLY WITH ANNE FRENCH DEEP CLEANSING MILK ITS DULLNESS WILL CLEAR
LOOK HOW IT REMOVES THE STALE MAKE-UP AND HIDDEN DIRT THAT SOAP DOESN'T WASH AWAY. NATURALLY YOUR SKIN LOOKS GLOWING AND FRESH.
I USED ANNE FRENCH DEEP CLEANSING MILK EVERY NIGHT UNTIL I WENT FOR MY FINAL INTERVIEW
CONGRATULATIONS, THE JOB IS YOURS. AND REALLY WHAT A MARVELLOUS DIFFERENCE IN YOUR SKIN!
IT'S HARD WORK BEING AN AIR HOSTESS - BUT LOTS OF FUN TOO. THANK YOU ANNE FRENCH FOR A LOVELY COMPLEXION - FOR EVERYTHING.
Anne French
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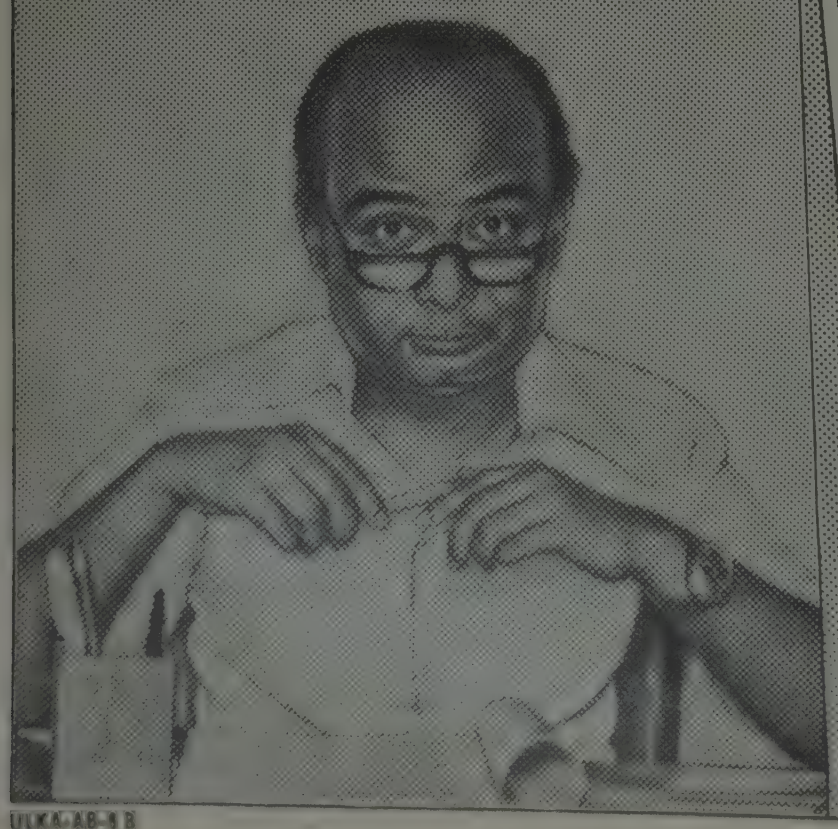

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AHMEDABAD WOMEN ORGANISE

Ahmedabad is a city with little excitement as people here quietly go about their jobs with resigned rectitude and hardly ever voice their opinion even on burning issues. It was therefore a great surprise to see women from here belonging to different stratas of society get on a common platform and denounce the recent Supreme Court judgement acquitting two policemen of raping a 14-year-old girl (Tukaram vs. The State of Maharashtra). The judgement has sent ripples of resentment among women in the country.

The women of Ahmedabad have taken the lead in fighting against the "callousness" and the "cold-blooded" attitude of law courts in the country towards rape victims. A seminar was held here recently by the Jyoti Sangh to discuss this controversial judgement of the Supreme Court. The women who were from a cross-section of society strongly demanded that the case be reopened and heard by a large Bench or a full Court.

The packed hall of women at a meeting of the Jyoti Sangh, a well known women's organisation, also passed a bold resolution. Without mincing words, the resolution said that the Supreme Court judgement allowing a policeman to go scot free although there was substantial evidence to prove that he had raped a hapless 14-year-old girl, had made "protection of women's modesty in the country next to impossible."

The resolution felt that the Supreme Court's interpretation of law in the case weighed heavily against the woman despite overwhelming circumstantial evidence against her tormentors. "The judgement," it said "is likely to extinguish the human rights of women in this country."

It was also suggested that if the present legal framework did not permit the reopening of a decided case like this, the Supreme Court should urge Parliament to amend the relevant provisions of the existing law.

A woman cannot be called to a police station according to the Criminal Procedure Code and the Code should be strictly implemented, it said, adding that if policemen violated the Code, deterrent punishment should be awarded.

It may be interesting at this juncture to recall that a Chief Minister in one of the northern states in India had recently the audacity to say on the floor of the House that "To rape was human." He made this statement when the opposition members pointed out that the incidence of Adivasi girls being raped by policemen was on the increase in the state. . .

The governments of Gujarat and Pondicherry have come forward and assured the Jyoti Sangh in Ahmedabad that instructions have been issued to police authorities in these States to strictly comply with the provisions of the Criminal Procedure Code which says that women shall not be called to police stations for interrogation.

The Jyoti Sangh formed an action committee to ensure that necessary follow-up action is taken to pursue the rape case and that their meeting was not just one of those usual meetings where a lot of rhetoric flows and then nothing is done. The action committee has decided to request the government to initiate steps for the amendment of the procedural law for shifting the "burden of proof" of innocence in a rape case on the accused. It has also demanded that a law similar to the one in the Civil Rights Act in the U.S. should be enacted for safeguarding women employees against sexual harassment by their employers and supervisors.

The Jyoti Sangh has also decided to mobilise public opinion by approaching major women's organisations in the country, urging them to secure an assurance similar to the one given by the Gujarat and Pondicherry governments. They have also appealed to the Public to bring cases of women being called to police stations, and sexual harrassment by policemen and employers, to their notice so that they could see that the offenders do not go scot free as they usually do in this country.

Ramesh Menon

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HEART TO HEART

Confide your personal problems to Dr. Mahinder Watsa, c/o Eve's Weekly. Dr. Watsa is a leading sex and marriage counsellor and will answer your queries every fortnight

SHE IS DISHEARTENED

I am a good-looking girl of 20. I am facing a problem because I prefer an arranged marriage. My parents had an arranged marriage and they are the happiest couple on earth. Since last year three of my engagements have been broken — in all cases the groom was in love with some other girl. Am I going to be disillusioned regarding an arranged marriage?

The happiness of the arranged match of your parents is entirely due to their efforts towards love and understanding. It is not always that arranged marriages turn out well.

You will be interested in the findings of a recent survey. College girls still prefer arranged marriages — one of the reasons being that parents know best. But 50 per cent women, who had arranged marriages, admitted unhappiness in sexual relations. Paradoxically it has also been observed that in India as love marriages are increasing so also is the divorce rate. It therefore indicates that love or arranged marriages can both be successful or failure depending on the maturity of the couples. So do not get disheartened, it is better that you came to know the facts before entering an unhappy marriage. I am sure that your parents or you will soon choose a person who will make you happy. There are all possibilities that you will make your husband happy — I say this because children of happy parents make better partners than those coming from unhappy homes.

PREFERS ARRANGED MARRIAGE

MEDICAL CHECK-UP IS ADVISABLE

I am 15 and a half years old and going to be married in the next two to three months due to unavaoidable family circumstances. My problem is that I have not had my menstrual period so far. Please advise whether I can have sex relations with my husband in this situation? Will this affect my health?

Most girls start menstruation at about 12. Some start earlier, others a little later. It is advisable to go to a gynaecologist for a check-up. Sexual relations will not be affected if there is nothing physically wrong with you. Also, there will not be any effect on your general health, but it would be a reassurance to know the cause for the delay.

I must also point out that in India the legal age of marriage is 18 years for girls and 21 years for boys. Since you are at Dubai, you should check the legal position of that country.

BREAK OFF WITH HIM

I have been friendly with a boy working in my office. He belongs to a different community. We have indulged in heavy petting but not sexual intercourse. Now I realise that if I marry him he will not be able to support me; also my parents will not approve of this marriage. He has a number of letters written by me and has also maintained a diary. Do you think he will blackmail me if I break off with him?

You have made a wise decision to end friendship with this boy. You must break away from. him gently and ensure that you do not get tempted to deviate from your resolution.

It is better to face the risk of blackmail. If he does, my advice would be to tell your parents everything. It is better to face their temporary wrath than a lifetime of fear and shameful submission.

THAT'S A LAUGH!

"Sir, I pulled your daughter out of the water and resuscitated her."

"Then, by George, you'll marry her."

* * *

She : "I can hardly believe that such beautiful furs can come from such a small, sneaking beast."

He : "I may not ask for thanks, my dear, but the least you can do is show a little respect."

* * *

"Won't your wife hit the ceiling when you reach home so late?"

"Hope so. Last time she put a bullet through my hat."

* * *

Willie saw some dynamite
Couldn't understand it quite.
Curiosity never pays,
It rained Willie seven days.

* * *

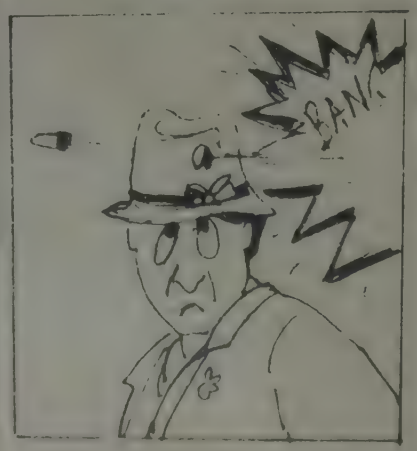
"These are grandma's ashes."

"Oh, did the poor old lady pass away?"

"No. Just too damn lazy to pass the ash tray."

* * *

Pilot to tower: "Out of gas three hundred miles over Atlantic. What shall I do?"



Tower to pilot: "Repeat after me : Our Father who is in heaven. . ."

* * *

Patient : "Give it to me straight doc — how am I?"

Doc : "Well if you were a horse, I'd have to order you to be shot."

* * *

There was knock on the door. Mrs. Miffin opened it.
"Are you the widow Miffin?" a small boy asked.

"I'm Mrs. Miffin, but I'm not a widow."

"Oh yeah! Wait till you see what they're carrying upstairs."

* * *

He : "Whisper those three little words that will make me walk on air."

She : "Go hang yourself."

* * *

"Men are beasts," said Hilda, "and I just happen to be an animal lover."

He held her closely in his arms,
His eyes were all aglint.
There is another line to this,
But it's not fit to print.

Then there was the guy who was so thin a back ache and a stomach ache pained him in the same place.

* * *

Tourist in Paris: (pointing to an item on the menu): "Waiter, bring me some of this."

Waiter: "Sorry, sir the orchestra is playing it."

* * *

Compiled by George Fegradoe

PEOPLE KNOWN AND

When Biju Patnaik's talented, astute daughter **Gita Mehta** wrote "Karma Kola" for Simon and Schuster, it was an instant success, rhapsodized by reviewers in "Newsweek", "Time", and other magazines. Gita, who is the wife of a publishing executive in London, has made an abrasive, witty assessment of the multi-billion dollar "Maharishi" business and its many followers in the West.

* * *

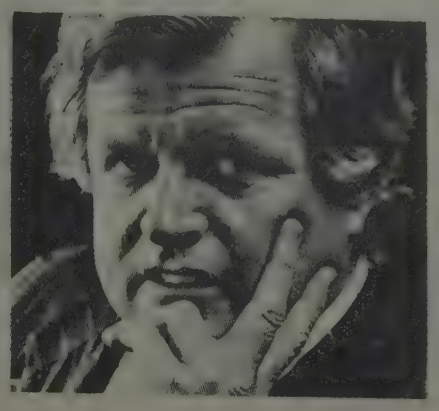
Nearer home, another "kola" story is unfolding. When the Janata swept into power in 1977, it was rumoured that the spirited George Fernandes banished Coca Cola (or Coke) from our shores (which reappeared at chic places as smuggled **maal** from Nepal), not because we could do without foreign drinks, (but as a retaliation against the Coke people, especially **Charanjit Singh.** The Singh family members are ardent supporters of Mrs. Gandhi and are said to have heavily funded her election campaigns. Charanjit Singh is back in the saddle as an M.P. from South Delhi. What better reward for a loyalist, insiders whisper, than returning the imported Coke concentrate to the bosom of the Singh family? As if to support this claim, appeared a banner in Churchgate, Bombay, by the irrepressible Nana Chudasama soon after the elections : "Coke Days Have Come."

* * *

When the Dalai Lama fled Tibet, his deputy, the young **Panchen Lama** stayed behind. But one of the first victims of the "Chinesisation" of Tibet was the Panchen Lama himself. It is said that to save his life he moved to Beijing (Peking) and toed the Party line. He shocked the Dalai Lama last year when he publicly criticised his visit to Moscow, which was for purely religious purposes. Now comes the news that the Panchen Lama has given up monkhood and taken a Chinese wife. But the leader of a Tibetan delegation, Kalon Juchen, who visited Lhasa recently, said that he had met the Panchen Lama several times and found no evidence of a wife in his house.

* * *

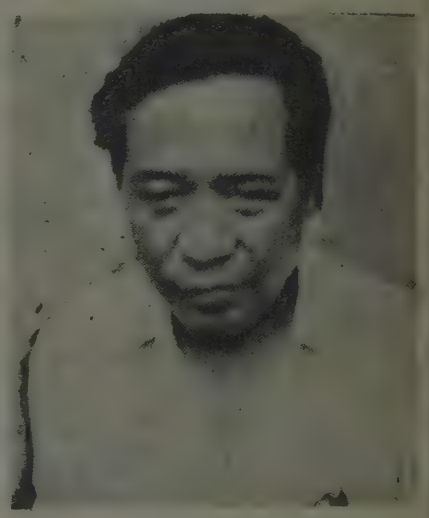
When **Queen Juliana** of the Netherlands abruptly announced her abdication for reasons of health, her subjects were taken by surprise, as she is in robust health. But a little bird has a far more interesting story to tell. Increasingly, the Queen along with Queen Sofia of Spain and Queen Mother Fredrika of Greece (they are related to each other). has been attracted to Hinduism. This has allegedly been kept a secret as it would cause an embarrasment to Christian Europe, especially to the monarchy. One does not know how the whole thing started, but the royal ladies, it is said, were first influenced by the Mother in the Aurobindo Ashram in Pondicherry. But disgusted with the rampant politics there, the queens turned to the monks from the Ramakrishna Mission and the Sankaracharya of the Kanchi Kamakoti Peetam. All that one knows is that the royal ladies have already made several private visits to India.



Edward Kennedy, popularly known as the "last of the Kennedys" specialises in putting his foot where his mouth should be. First, he began by saying the Shah should be extradited and returned to Iran to face Islamic justice. Next, when people are still suspicious about the Mary Jo incident (To those who have forgotten, a drunk Edward Kennedy was returning from a party with his secretary, Mary Jo, when the car fell into a pond. Not bothering to save his drowning secretary, he fled.) and his wife Joan's alcoholism, comes the news that in the family tradition, he had yet another love affair. According to "The New York Post", Ted Kennedy and Lana Campbell had a rip-roaring time for two years in the late 60's. Kennedy denied it, but the latest ghost from the past has helped to lower his popularity and given President Carter's sagging image a much needed boost.

* * *

How do you get the bad boy to behave himself? By making him monitor of the class! When Sheikh Abdullah became unbearable, he was put under house arrest. When that became embarrassing, he was made Chief Minister of Kashmir. Now it is Mizo rebel chief **Laldenga's** turn. After being locked up in Delhi for more than two years by the Janata Government on charges of treason, Mrs. Gandhi has decided to withdraw all charges against Laldenga and allow him to return to Mizoram as the first step in sorting out a 15-year problem. Laldenga, with the carrot of chief ministership dangling deliciously before him, has promised to behave himself and find a "lasting solution within the framework of the Indian Constitution."



UNKNOWN

Alcoholics, watch out! Charismatic labour union leader R. J. Mehta has come up with a new ace. Under the auspices of the Mumbai Mazdoor Sabha, R.J. has signed a wage settlement with Baliwala and Homi Pvt. Ltd., by which alcoholics will not get fringe benefits like enhanced wages, dearness allowance, leave travel allowance and arrears of wages. Instead, the money will be given to the wives, or the parents, if unmarried. Hic! This is what is called the right spirit!

Compiled by Lakshmi Narayan

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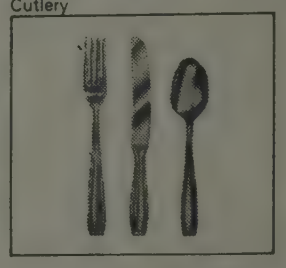
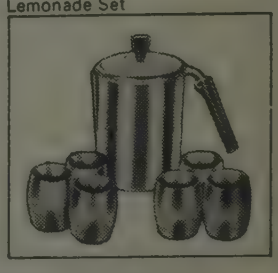


Lemonade Set



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THE TURNING POINT

Meher Pestonji and Ritu Dewan

A ONE-ACT PLAY ON RAPE

SHANTA : Ma, I've come home. Sorry I'm late but there was a meeting at the college union and then it was rush hour. Ma? Ma, where are you? Arre, can Mummu have gone out at this time? (Looks around, finds her slumped on the kitchen floor). Ma! what happened, ma? (Gets no response.) Tell me what's happened, Ma. (notices some 'bartans' fallen on the kitchen floor) Good God! What a mess! Ma, was there a robber in the house? Are you hurt? Tell me, Ma, please say something.

MANGALA : (In a barely audible monotone) Dead.

SHANTA : Dead? Who's dead?

MANGALA : I'd be better off dead.

SHANTA : (Reaching for M.) Come, come get up. Tell me what happened.

MANGALA: Don't touch me (shrinking away). I said don't touch me!

SHANTA : Where are you hurt, Ma?

MANGALA : Never mind. Just don't touch me! (She gets up.)

SHANTA : Come, sit down. Let me make some tea.

(Mangala starts to sit. Just as she's about to ease herself into a chair, she jumps up screaming. Her gestures indicate revulsion of any contact in the pubic area)

MANGALA : No! I can't sit. . . I can't sit down!

SHANTA: Ma. . .?

(Mangala looks up slowly. Meets Shanta's eyes for the first time. She tries to communicate with her eyes, but Shanta can't understand.)

SHANTA : (In a frightened whisper) Tell me what happened.

MANGALA : (Averting her eyes) I. . . I. . . I can't.

SHANTA : You've got to tell me. (Coming closer, bending over her.)

Please Ma, tell me.

(Mangala whispers into her ear: Shanta falls back in stunned shock.)

SHANTA: What. . .They did what?. . . I can't believe it!

(Mangala collapses sobbing hysterically.)

SHANTA : (Turning to audience but talking to herself. Her voice is rising from a whisper to a piercing shrillness.) They raped my mother! They — raped — my — mother. Ma, they raped you! (A long pause.) Who was it? Who was it? Tell me, ma, tell me.

MANGALA : (Between sobs) I don't know. I don't know who it was. And what difference does that make! What matters is that I've lost my honour. I'll never be respected in decent society. . . How can I show my face to anyone again? How am I going to face your father?

SHANTA : Just tell me who it was: I'll. . .I'll. . .I'll kill him, Ma. I'll kill him! (Her voice breaks. She recovers gradually. Speaks to herself in a daze.) What'll we do? What can we do? We must do something.

MANGALA : The first thing is to make sure no one gets to know. Yes, I think that's best. I'll do pujas everyday. Observe all the fasts. But we won't tell anyone. I'll pay the price on my own. Live with my shame alone. It's. . . It's better than being disgraced before the whole world.

SHANTA : Shame? Disgraced before the world? Ma, why should you be disgraced before the world?

MANGALA : Never mind why. That's the way things are. The way society is.

SHANTA : But Ma, be reasonable. You are the victim of a crime. A victim, Ma. Why should you be shamed or disgraced? It's those (her voice hardens as she spits out the word), those animals who should be disgraced, not you.

MANGALA : Beti, you are still young. You don't understand these things.

SHANTA : Right now I understand only one thing. And that is, I think you need a doctor.

MANGALA: No, I don't need anyone. No one must get to know.

SHANTA : Ma, now you are going to listen to me. You have just been through the most traumatic experience of your life. You need help — medical as well as emotional. And as your grown up daughter it is my duty to see that you get it.

MANGALA : Please, please let it be. See, I am not injured. In a little while I'll be all right. I can do without a doctor. If we call him the whole world will get to know. And how everyone will talk. This thing happening to a woman of my age.

SHANTA : Its not important what people say. The first thing is to do what's good for you, and then it's a question of seeing that those brutes don't do the same thing ,to someone else.

MANGALA : But what can we do about that?

SHANTA : We can't. But the police can.

MANGALA: (Terror-sticken) The police?

SHANTA : Yes, the police.

MANGALA : Never!

SHANTA : Ma, we have to. Don't you see only one in about ten/twelve such cases are reported which is why so many rapists get away scot free. Last year only 2000 cases were reported, but even the police admit that the real figures must be at least five times as much.

MANGALA : You can say what you like. I am NOT reporting to the police. Suffering is part of a woman's karma. If we women went around reporting all the crimes committed against us we'd need a separate police force only to handle our complaints. And anyway, the police can't protect a woman in her own house.

SHANTA : Agreed, but at least they can find the culprits.

MANGALA : Let it be, beti. Just try and forget what happened:

SHANTA : Ma, we must do something to at least try and prevent it happening again. Don't you see? Today it's you. Tomorrow it could be the neighbour. And the next day it could be me.

MANGALA : You!

SHANTA : Yes. Why not me?

(Stage blacks out. Spotlight on Shanta looking straight into the audience. Till every woman in the audience feels "Yes, why not me?")

(An hour later. Two sub-Inspectors of police enter the Bhonsle residence.)

1st POLICEMAN : Is this the Bhonsle residence?

SHANTA: Yes.

1st POLICEMAN : And you've reported a case of rape? (He is eyeing Shanta lewdly.)

SHANTA : That's right.

1st POLICEMAN : We've come to take your statement.

SHANTA : Not mine, my mother's. I'll just call her.

2nd POLICEMAN : Your mother was raped?

SHANTA : Yes. She's lying down. I'll just call her.

(The two policemen look at each other sceptically.)

2nd POLICEMAN : I don't know what's happening to the world. Why should any man leave a find like this one and go after the mother?

1st POLICEMAN : Maybe the mother is as tempting a dish.

2nd POLICEMAN : I doubt it. Few of our women bother about keeping themselves attractive when they have grown up daughters.

1st POLICEMAN : Maybe its another one of those cooked up cases, where the woman starts shouting rape because her husband discovers she's having an affair. It happens all the time. A woman will do anything to appear virtuous. Never mind if in the process her lover is sent to jail. Her name must remain untarnished.

(Shanta and Mangala enter, Mangala clutching Shanta's arm nervously)

1st POLICEMAN : Shall we start?

(He does the questioning while his colleague takes down the statement.)

1st POLICEMAN : Your full name?

MANGALA: Mangala Vinayak Bhonsle.

POLICEMAN : Age?

MANGALA : 46.

POLICEMAN : Profession?

MANGALA : Housewife.

POLICEMAN : Address?

MANGALA : Krishnakunj, Shivaji Mandir, Parel.

POLICEMAN : Husband's name and profession.

MANGALA : Vinayak Shankar Bhonsle. Technical supervisor, Tata Spinning Mills.

POLICEMAN : What were you doing when the offence occurred?

MANGALA : I had just finished lunch and was washing the bartans in the kitchen when the bell rang. . .

POLICEMAN : What time was this?

MANGALA: Must have been about two o'clock.

POLICEMAN : (To his colleague) About 2 o'clock. (To Mangala) Continue.

MANGALA : As I was saying, I was washing bartans when the bell rang. I thought it would be the man who brings milk and opened the door without looking through the peephole. And there was this man I'd never seen before.

POLICEMAN : Why did you open the door to a stranger?

MANGALA : I told you I thought it was the man who brings milk.

POLICEMAN : But even when you saw it wasn't, you opened the door. What did he look like?

MANGALA : Ordinary. In fact, quite respectable. Like you or me or anyone who might come to visit us.

POLICEMAN : Do you have many visitors?

MANGALA : Not many. But people drop in now and then. Shanta's friends come over quite often.

POLICEMAN : Boys and girls?

MANGALA : Yes.

POLICEMAN : I see. And if Shanta is not at home when they come?

MANGALA : Then sometimes I take a message for her, sometimes they come to borrow a book, sometimes they just come for a cup of tea.

POLICEMAN : And your friends, Mrs. Bhonsle? Do they also come for tea?

SHANTA : (Interrupting) What are you implying Inspector?

POLICEMAN : (Ignoring her) To come back to the point, what did this man look like?

MANGALA : I told you he was quite ordinary looking.

POLICEMAN : What do you mean ordinary looking? You must be specific. Was he tall, short, dark, fair, fat, thin. . .

MANGALA : Er. . . He was not very tall. In fact, no taller than you. He wasn't very dark either. Nor was he very fat.

POLICEMAN: All right, so he wasn't tall, he wasn't dark, he wasn't fat. Presumably he wasn't short, fair and thin either! What else Mrs. Bhonsle? Did he have a moustache? beard? Did he wear glasses? Did he have any identifying marks on his face?

MANGALA : He. . . he had a small moustache. Here, just under the nose.

But no beard. And he didn't wear glasses. No, no there were no marks on his face.

POLICEMAN : All right. Now tell me what happened.

MANGALA : As I was saying, there was this man I'd never seen before. He asked if I was Mrs. Agarwal. I said no, and was just going to shut the door when he asked if I knew which was the Agarwals' flat. I told him there was no one called Agarwal in the building. I tried to shut the door. But the door wouldn't close. He had

his foot inside it. And then suddenly, before I knew what was happening his hand was over my mouth, he was inside the house and had locked the door behind him.

POLICEMAN: Mrs. Bhonsle, I need to have more details.

MANGALA: Wh. . . what details? I just told you what happened.

POLICEMAN: That's not enough. I want full details of what actually happened. Now go over it again. What happened first? Was his foot in the door first? Or did he cover your mouth first? When did he come inside and close the door?

MANGALA: I. . .I. . .I don't. . . I: . .I . . I thin.k. . I was so frightened. . . It... it happened so fast. . . (Recovering) He... he must have covered my mouth first otherwise I'd have surely screamed.

POLICEMAN: But you're not sure. You think it must have been first. And the fact is you did not scream.

MANGALA: I told you he covered my mouth with his hand.

POLICEMAN: But you weren't sure whether it was before or after he shut the door.

MANGALA: Yes, Yes, I'm sure. It was before.

POLICEMAN: (To his colleague taking down the statement) Write it the way she says.

POLICEMAN: What were you doing all this time, Mrs. Bhonsle?

MANGALA: What was I doing?

POLICEMAN: Yes, What were you doing? Didn't you make any attempt to resist him?

MANGALA: I. . .I. . .I was so frightened. And . . . and what could I have done?

POLICEMAN: You could have shouted before he closed the door. You could have fought or kicked. You did none of these things. And you call it rape!

MANGALA: (Turning to Shanta) What did I do wrong? He. . . he doesn't believe me. He's talking to me as if I were. . .

SHANTA: Inspector, what are you getting at?

POLICEMAN: Just the facts. As they will be examined in a court of law.

SHANTA: Inspector, my mother has just been through a gruelling experience. Would you just take down her statement and leave the cross examination for the court later?

POLICEMAN: So that you can fill in the details of your story? No, Miss Bhonsle. An F.I.R. has to be thorough. Please continue.

MANGALA: Well, he covered my mouth with his hand and kept pushing me backwards till I reached the kitchen. There I grabbed some bartan from the shelf and flung it at him. It missed his head. I looked frantically for something else. But there was nothing nearby. His eyes were red and wild and in the most horrible voice he said, "If you make any more noise I'll strangle you." God! I was so scared. I'll never forget that voice. Or those eyes. Never.

(She falls silent, visibly shaken by the memory.)

POLICEMAN: Go on, Mrs. Bhonsle.

MANGALA: I. . .I. . .I still didn't know what he was after. I thought he was a robber, that he wanted my money, that once he got what he wanted he'd leave. I. . . I was so frightened I just wanted him to go away and leave me alone. I thought he might really strangle me. I took out my keys from my saree and threw them on the floor.

POLICEMAN: Did he actually try to strangle you, Mrs. Bhonsle?

MANGALA: His one hand was on my mouth and the other was threatening to...

POLICEMAN: Are there any marks of injury?

MANGALA: I. . .I. . .I haven't looked.

POLICEMAN: Haven't looked! That means it is negligible.

MANGALA: (Faltering) But. . . but. . . What are you getting at?

POLICEMAN: Just deciding whether it's a case of rape or not.

MANGALA: Why should I lie about something like this? (Turning to Shanta) I told you to spare me this indignity. It's a mistake to have reported it. Now tell him to go away and just forget about it.

SHANTA: (losing her temper) Inspector, do you realise what we're risking by making a complaint like this? Tomorrow my mother's name will be mud. The whole neighbourhood will be pointing their fingers at our family. We could easily have hushed up the whole thing like others do, but we decided to register a complaint in the hope that you'd do something about it. At least arrest the man so he can't do the same thing to someone else.

POLICEMAN: And who are we to arrest, Miss Bhonsle?

SHANTA: It's your job to find the culprit.

POLICEMAN : If there is a culprit.

SHANTA : What do you mean "if"?

POLICEMAN: Your mother has not convinced me she has been raped. (He gets up. His colleague gathers up his papers and gets ready to follow.) Tomorrow we will send the doctor to examine her.

SHANTA: (Sarcastically) Thank you. But the family doctor has already attended to her.

POLICEMAN: The police doctor has to examine her for evidence. To see if there's anything in her charge.

SHANTA : I see. Rape must be the only crime where the victim has to prove she's been violated. Or perhaps in your book a man with a knife in his throat has to prove he's been murdered.

POLICEMAN : (Shouting) Look, Miss, you are going too far! Do you take us to be fools? Who'd believe that a man would rape a woman of your mother's age and figure? It's cheeky young girls like you who ask for trouble by wearing those low-cut blouses and tight clothes, by giggling on the roads to attract attention, by going out late at night. If you came and said you were raped, I'd believe it. I'd say you were asking for it. But your mother! No man would look at her twice! So if she says she's been raped there's something fishy somewhere.

MANGALA: What!

SHANTA: (Barely in control of herself) What do you mean something fishy, Mr. Inspector? (Her voice is cold, almost threatening.)

POLICEMAN: (backs down) Look, according to the law you have to prove you have been raped which legally speaking means that you have had sexual intercourse against your will and without your consent. You have to establish that you didn't consent. Whether you were threatened or frightened is not the point. If you consent even under threat, you consent. It's no longer rape. That is the law. As far as I can make out from your testimony this does not appear to be a case of rape.

SHANTA: (Coldly) And what does it appear to be?

POLICEMAN: In the eyes of the law nothing, at the most assault. Though even that would be difficult to prove since there are no injuries.

MANGALA: (Disbelieving) You mean there's nothing in the law for cases like ours?

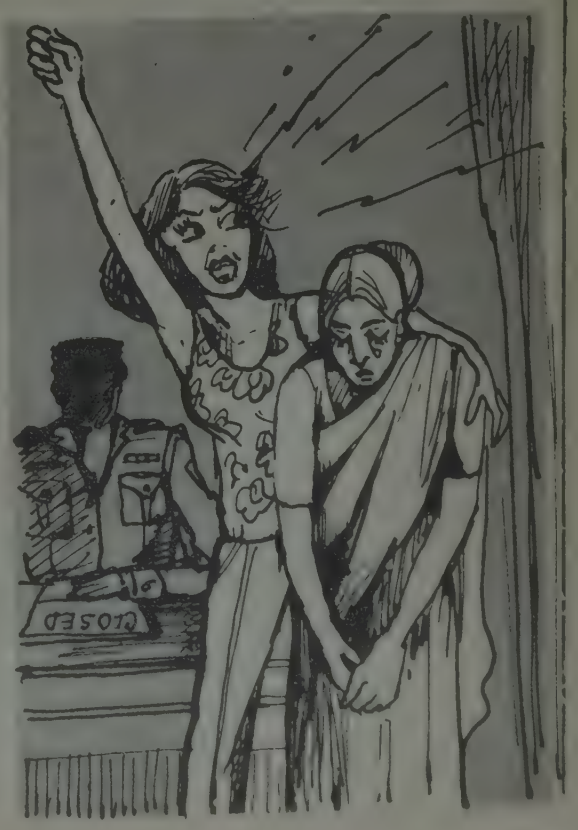
POLICEMAN: You don't have a case.

MANGALA: I can't believe this is the law.

POLICEMAN: You can believe what you like. The law is the law.

SHANTA: If that is the law we have to fight and change it.

This play was written by two members of the Forum Against Rape and put up at the public meeting organised by the Forum on February 23, 1980. It is reproduced here so that persons or organisations wishing to join the campaign against rape can make use of it.



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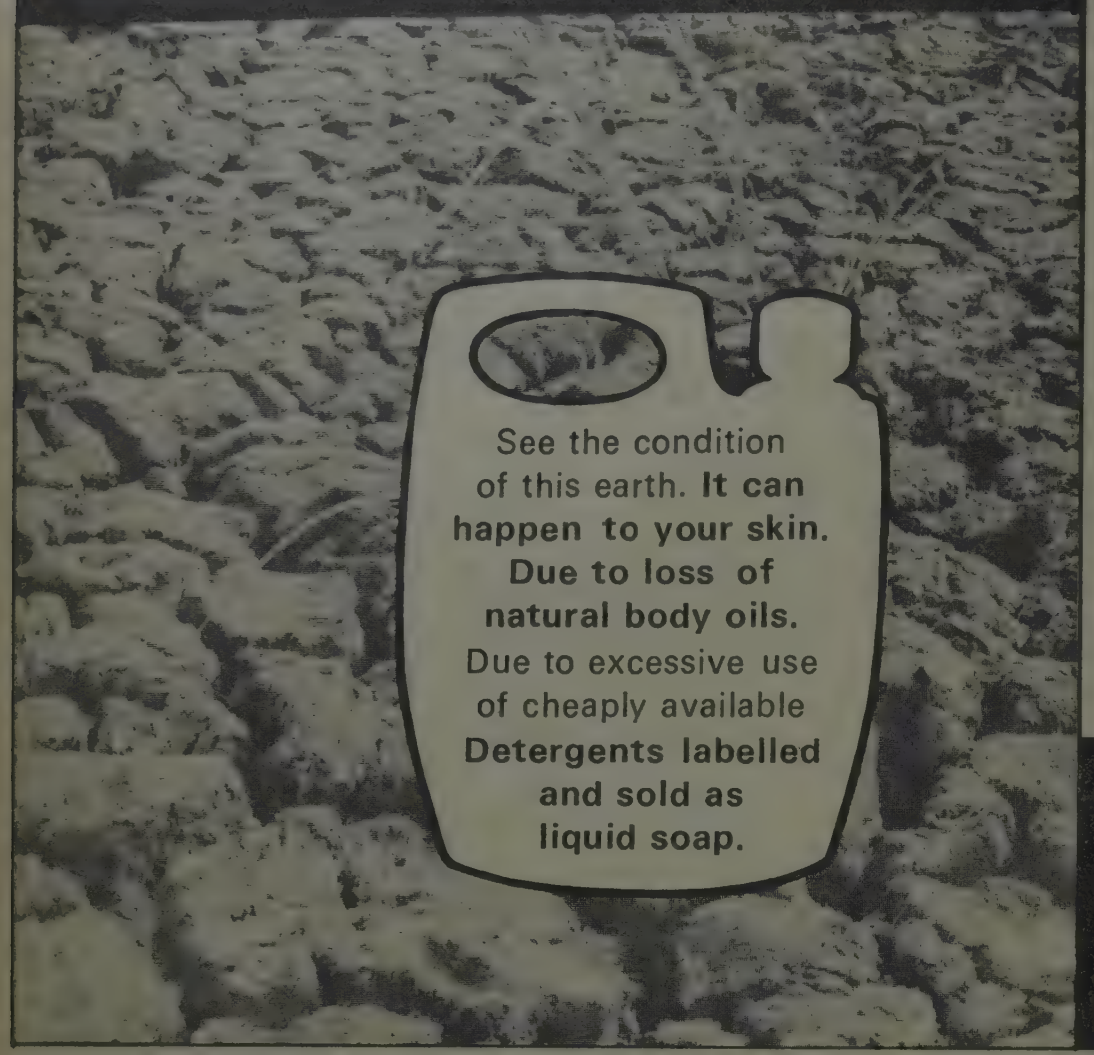
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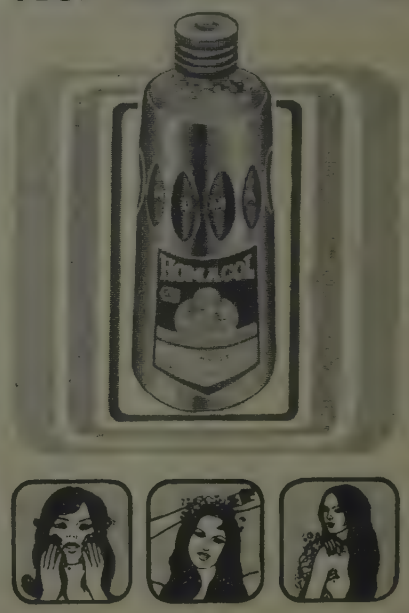

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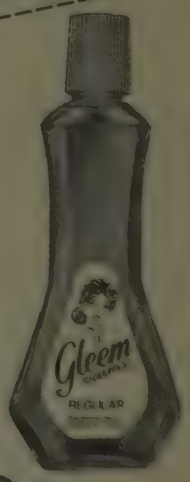

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ORGANISING AGAINST RAPE

Continued from page 39

Yes, we do think that training to make women begin to get assertive is most essential. We had one session of self-defence which was extremely successful.

Q. Have men shown any response to the problem of rape?

A. We believe that it is not the responsibility of women to show men how they are oppressing women. However, in the past few years there has been an increase in the number of men who are concerned deeply about the problem of rape. These men have formed into an organisation called "Men Against Rape" in which a group of men publicly speak against rape and they have worked with other men to change men's attitude towards sexuality. Also men who have a relationship with a woman who has been raped often need someone to to talk to. This group of men counsels these men on how to help psychologically the woman who had gone through the experience.

Q. What about prostitutes? Isn't there a close relationship between the way in which men treat a woman they "buy" and one that they rape?

A. The existence of prostitution certainly is an indication of the manner in which men's and women's sexuality is seen. Man's desires have to be satisfied — at any price, so to say. Women are around to satisfy this desire.

We are just beginning to discover certain relationships between rape and prostitution, Many teenage prostitutes have been sexually molested at home. They may leave the home because the situation is intolerable. Thev may enter prostitution because there is no other way to support themselves. We have found that some women sit at bus stops waiting for young girls who have run away from home. They act friendly to these girls who feel quite confused and lost. They may say, "You can come to my house and spend the night with me." If the girl agrees, she may be raped by pimps — raped repeatedly so that she loses all respect for herself, and becomes a prostitute.

Q. Aren't women slightly over-sensitive about rape? If it is, as you say, a crime like any other, why are women so obsessed, so afraid of it? I think it's a psychological problem.

A. In a way, yes, but basically, no. Women are brought up to believe that their sexuality is their most important asset. Thus, in a society where virginity is really important, the woman will feel it would have been better to lose her life than her virginity. A woman who has been raped is treated as an outcast — a person whose purse has been stolen is not. Thus there is a real reason why women feel this way and our struggle is directed against all these means of defining woman as a sex object and not as a human being.

FRANKLY SPEAKING

Devi

FILMDOM HAS COME OF AGE

Marriages are made in heaven they say. The Bunty-Reema marriage was inspired, arranged, by Reema, Raj Kapoor, Krishna, joined by Rajendra and Shukla. Adolescent Bunty's idea of heaven must have been Raj Kapoor and family, so he was induced and there followed a colossal engagement ceremony. But conceptions of heaven change. Eighteen or nineteen is no age for a man or a woman to get trapped. I had always written that the romance, sorry, the engagement, was on shaky grounds.

Stardom and success have a chemistry of their own. With stardom, Bunty became an adult and naturally his idea of heaven changed. He did not want to be stuck with the heavy load of marriage, and took a bold step by breaking off the engagement, thereby rejecting the faltu values of Hindi films — "Mangni", "Pehla Pyar", etc. Reema will also grow up with the heartbreak, an experience one is entilted to as a memory of First Love. After all, Rajendra's daughter Dimple's engagement to Nanda Jr. was also broken. Of course this is not a retaliation for that. It is just that when a star has a choice, he changes his mind like any Raj Kapoor, or Chintu. With puppy fat, Reema will soon shed puppy love, too.

Bunty, with this bold step, is a star. He has stirpped himself of shaadi and now awaits Chintu who, when he returns from the honeymoon with the extra load of wife Neetu, will find his fans reduced to half (**a la** Rajesh Khanna) and Bunty as rival. Vijeyeta is trying to cash in on the break-up, master minded by R. K. Nayyar (he is the director of Gulu Kochar's "Rahi" starring both). But the gainer of these hot Star Wars will be lovely Padmini Kolhapure. She will be wanted by both as co-star.

* * *

Chaitali, past Premnath darbar, presently hanging around cricket teams, desi and pardesi, insists she got engaged to left-hander John Lever. To prove it, she brought him over to my place, then drove off to Holiday Inn for early dinner. This was one day before the engagement. He seemed duly impressed by the free lift, free beer, free food, and promise of more free life like a restaurant in London (she plans to open one), etc. Lever and I took an instant dislike to each other. He tried to brag about the national character of the British, etc. while I studied his eyebrows (Remember the vaselined eyebrows hassle in one Test?).

* * *

"In a crisis there is no character, everyone settles for free things," I said. The next day Chaitali rang up to say they were engaged. He has given her a metal ring; she gave him a Persian carpet.

Rumours insist Vinod Mehra and Bindiya have embraced each other and Islam. His new name is said to be Mansur Ali. Mansur Mehra with Bindiya lives in his Pali Hill bungalow bought six months ago. The trouble is, in spite of a rumoured marriage to Rekha (dissolved), an affair with Moushumi (dissolved), a Vedic marriage with mother's choice Sardarni Meena, to now nikka, Vinod still remains inspid copy.

PEOPLE AND EVENTS

BOMBAY

The Women Students' Association, an organisation formed by the student body of the Women Students' Hostel, organised its first inaugural function, "Aquabeat" at the Radio Club. "Aquabeat" was a musical carnival-cum-fun fair with the Atomic Forest, and the Beat Ovens providing dance music for the teenagers present. The proceeds from this show will be utilised for a number of improvements in the hostel and for instituting scholarships. These scholarships will enable deserving but economically depressed students to pay for their boarding and lodging for the duration of their academic year.

* * *

Mr. Ryuzo Ishikawa and Mr. Takashi Nakabayashi, Masters of the Sogetsu School of Ikebana, Japan, gave a fascinating demonstration of Ikebana, at the Air-India Auditorium. This was organised by the Consulate General of Japan in co-operation with Ikebana International, Bombay Chapter.

About 15 deftly composed arrangements were presented, using a variety of flowers and greens and attractive containers, which drew wide applause.

The Sogetsu School, Bombay Chapter, also presented a demonstration by the Masters at the Amar Gian Grover Auditorium. The Ikebana experts gave demonstrations in Delhi, Calcutta and Madras. Their visit was sponsored by the Ministry of Foreign Affairs, Japan, and the Japanese Foundation.

* * *

Allied Artistes, Khar, held their 19th stage presentation and the Indian classical folk dances performance, "Nrityaavishkar" at Patkar Hall recently. It was choreographed by Vandana Rane.

* * *

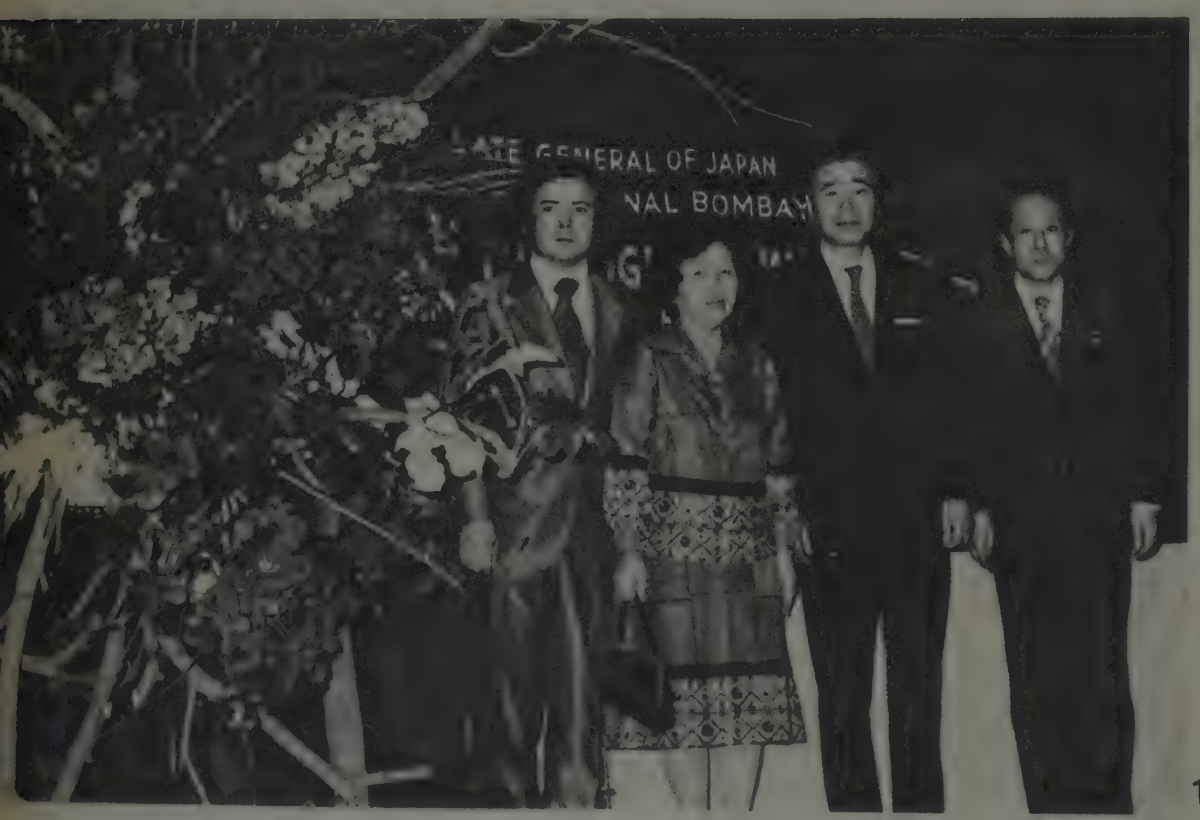
A general body meeting of all the members of the Indian Chapter of the Ohara School of Ikebana was held at F. P. H. Building, recently. At this meeting Mrs. Sharayu Thakoor gave an Ikebana demonstration with fresh flowers and greenery. Mrs. Thakoor who has returned from Japan, after intensive studies in Ikebana at Tokyo and Kobe Ohara Centres, has received her III Masters Diploma in Japan. Mrs. Thakoor is a Director of Oriental Metal Pressing Works, Worli, and is also an active social and political worker. She has the unique distinction of writing the first Ikebana book in Marathi.

* * *

Mr. Vijay Merchant, President, the Members of the Governing Council, the National Society for Equal Opportunities for the Handicapped and The Sponsoring Committee of the World Day of the Disabled observed the 21st World Day of the Disabled 1980, on the grounds of Brabourne Stadium, Churchgate. Mr. Dilip Kumar, Sheriff of Bombay, was the Chief Guest and Saira Banu gave away the prizes.

DELHI

The Nehru Bal Samiti organised a function to distribute prizes to the winners of the children's art competitions held during the Nehru Bal Mela. Prizes were also awarded to Bal Sevikas who have done commendable work for children in the slum areas and the low income areas of Delhi. Najma Sultan was selected the Best Bal sevika of 1979 for her work in the Jama Masjid area.



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1. The Consulate General of Japan and Ikebana International, Bombay Chapter, organised an Ikebana demonstration in Bombay. Seen on the occasion are Mr. S. Horino, Consul General of Japan, and Mrs. Horino (centre) flanked by Mr. Ryuzo Ishikawa (ext. right) and Mr. Takashi Nakabayashi (ext. left) who gave the Ikebana demonstration.

2. A party was hosted by Rear Admiral and Mrs. Roshan Lalkaka in honour of the Masters of the Sogetsu School of Ikebana. Mr. S. Horino, Consul-General Japan and Mrs. Horino were also present.

3. Sheila David is seen receiving the S. D. Burman award for the best female singer, from the chief guest, Mr. Rajni Patel.

3

4

CALCUTTA

The President, Mr. Neelam Sanjiva Reddy, inaugurated the 67th session of the Indian Science Congress at a specially erected open-air pandal on the Jadavpur University campus. On the first day of the Congress about 2500 scientists from all over the world were present. The central theme of the conference was the energy problem in India. They will also evaluate alternative sources of energy, including solar, biomass and hydrogen gas. The recommendations will be submitted to the Dept. of Science and Technology.

* * *

Mother Teresa inaugurated the second Britannia Community Services Coach at Britannia Industries Limited, Calcutta. Mr. Jyoti Basu, Chief Minister of West Bengal, presided over the function.

The first Britannia Community Services Coach was also inaugurated by Mother Teresa in Bombay recently. The Britannia Community Services Coach is a spacious 46-seater, fully equipped with a service canteen, radio-cum-cassette system, games and recreational equipment. It has been specially built to take the handicapped and underprivileged members of our society, who live in institutions, on Sunday outings to places of interest. This simple, but unique, community service answers a longfelt need for providing outdoor recreation and enjoyment to both grown-ups and children whose lives are, for the most part, drab and confined. Britannia personnel and their families accompany the handicapped and underprivileged on their outings, sharing the joy and warmth of the occasion. This is a small gesture from a Company that means it when it says: "We Care".

MADRAS

The Madras Leather Chamber and the Leather Club presented a scintillating fashion parade, "Facets of Indian Leather 1980" to coincide with the Leather Fair, Produced by S. M. Isphahani it brought out the versatality of leather. Apart from leather garments modelled so effectively by lovely girls, leather sports goods and travel items were on display. The chief guest of the evening was Mr. John D. O'Shaugnessey, Economic and Commercial Officer of the Consulate General of the U.S.A.

* * *

Under the auspices of the Lions Clubs International, District 324-A, a sports meet for the physically handicapped was conducted at the Rajaratnam Stadium. The Chief Minister of Tamil Nadu, Mr. M. G. Ramachandran, was the chief guest and gave away the prizes. About two thousand children eagerly participated in events like running races with crutches, and wheel chair race, according to their capacity, after being divided into groups like the blind, deaf, mentally retarded, and orthopaedically handicapped. Many sympathetic and generous persons had come forward with help and encouragement, making the annual event a growing success.

BANGALORE

Mrs. Preya Ranganathan, well-known Ikebana exponent, organised "Furyu" (meaning appreciation of beauty), a Japanese flower arrangement show, in aid of a hospital building fund. Forty students of Preya presented nearly 200 eye-catching arrangements. Rani Vijaya Devi inaugurated the show.

6

4. Mrs. Radhamani Muthukrishnan, the winner of the Ladies Event at the All India Motor Race held recently in Madras is seen here with (from left) the Maharajkumar of Gondal and Mr. Muthukrishnan.

5. At a function hosted for the Pakistani cricket players by Welcomgroup's Hotel Banjara in Hyderabad are seen (from left) Mr. S. Madhok, G.M.; Abdul Khadir, Imran Khan, Mrs. L. Madhok; Mohsin Khan, and Mr. Anil Bajaj, Reg. Sales Mgr. (South).

6. Hema Malini gave a dance recital at Ravindra Bharati, Hyderabad recently. Among others seen are Mrs. Sarojini P. Reddy, Mr. S. Reddy, Mr. J. Bhasker Rao, Mr. V. Reddy and Mrs. Roda Mistry.

7. Mrs. Preya Ranganathan (left) seen with the chief guest, Rani Vijaya Devi, at her Ikebana exhibition held in Bangalore.

7

THIS WEEK FOR YOU

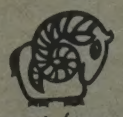
FOR THE WEEK March 9 — 15, 1980

John Naylor

IF IT'S YOUR BIRTHDAY THIS WEEK :

Even if you have made big changes during 1978/79, you are still not settled. You are likely to move to a distant part of the country or abroad. Choose your companions with care. They can lift you up this year — or drag you down! Avoid involving yourself in unpopular groups and causes or taking on too many "lame dogs". You need most of your time and your ingenuity to look after your own fortunes. Even in family matters see that others take their share of responsibility, too. Don't over-step the mark, financially, or to take bad advice. Your next best period for a bold new endeavour would be after November 1980. The early months of 1981 see you in a more satisfactory way of life, probably in a new environment — and with a loving partner.

ARIES



(Mar 22 — Apr 20)

Don't miss any opportunity over the next few weeks! Widen your horizons, plan ahead. Act positively if you feel like a change, need a favour and so on. A good week to take a calculated risk on a strong hunch.

TAURUS

(Apr 21 — May 21)

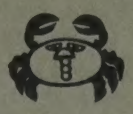
Everything is building up well for you this week. You will be looking your best, find that your charm for the opposite sex is very noticeable. Cash and career prospects are bright with much to be gained from getting into the right social setting.

GEMINI

(May 22 — June 21)

You will push on with plans, forming fresh ambitions, and next month your affairs begin to show progress. Wait if you are planning major changes. You are in a steady uptrend between now and your birthday. This week, collect facts and figures.

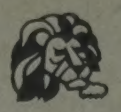
CANCER



(June 22 — July 23)

You will be planning along different, more ambitious lines, considering changes. Socially active week and you will also be meeting some people from other countries. A good time to arrange a holiday.

LEO



(July 24 — Aug 23)

Mars moves back into your sign and will aid your ambitions increase your vitality, boosting both business and personal affairs, adding a spot of adventure to all you do. Your love life should be ardent, with overtures from several directions!

VIRGO

(Aug 24 — Sept 23)

Changed arrangements may seem inconvenient but will prove to your advantage. Don't be confused by the uncertain atmosphere, or neglect routine work. Back out of a few commitments if you want to. You can be too conscientious sometimes!

LIBRA

(Sept 24 — Oct 23)

A busy social life, but if you are nursing a rather special ambition, don't neglect preliminary work on this; stay alert to opportunities. Soon you will have to give more time to the affairs of loved ones.

SCORPIO

(Oct 24 — Nov 22)

If you feel your popularity is on the downtrend it is temporary but people will be hard to please for a week or two. To avoid misunderstandings in business and personal relationships give way where you can. Make time for relaxation.

SAGITTARIUS

(Nov 23 — Dec 22)

If you've been thinking of joining a club or other organisation, choose one with a sporting interest to combine company with exercise! Form fresh links, expand activities. Fresh faces and places will be lucky for you.

CAPRICORN

(Dec 23 — Jan 20)

You will be in a flurry of activity, perhaps outings to unfamiliar places. More cash could come your way because of recent efforts. An unusual offer improves your position. Impress your ideas favourably on others.

AQUARIUS

(Jan 21 — Feb 19)

Emphasis on home life and affairs of relatives, some cheering news, a happy reunion or celebration. Good week for the home buyer or seller. Plan domestic changes or repairs only if you have plenty of spare time.

PISCES

(Feb 20 — Mar 21)

Love life may be exciting but there is possibility of conflict, muddled emotions, unwise entanglement. Frustrations in business or home life may make you impulsive. Trips and visits more than usual, some undertaken in a hurry.

THE POSSESSED

Continued from Page 31

"Shut up!" Sinha shouted at the top of his voice. He got up from his chair, walked straight to her and slapped her face. She staggered, but the constables kept her on her feet. Sinha went back to his chair.

"Are you a revolutionary?"

"I am a housewife; and I took part in that demonstration because . . ."

"Answer my question. Are you a revolutionary?"

"No."

"Why didn't you disperse when asked to do so by the police?"

"We couldn't . . . they were surrounding us."

"Liar!" Sinha shouted, then got up briskly from his chair, walked up to her and kicked her in the belly. She doubled up with pain. After about half an hour of intensive questioning the two constables took the dazed woman back to her cell. When they were back later, Sinha was still in his chair.

"Bring her back later in the evening; I am tired now," he told them.

Sinha was an expert in torturing without actually killing a prisoner. He always took good care not to leave any visible signs of assault on any prisoner. And even if there were any visible signs, so what? Sinha had his contacts among the top officials in town who were in some way or other indebted to the police; he was sure they would cover up for him. Sinha smiled wryly. Even if some prisoner did die, the post-mortem report could be altered and an appropriate death certificate obtained.

Instead of going home, Sinha sat in his cabin. His head was throbbing . . . he needed a drink, he thought. He opened a cupboard and took out a bottle of whisky and a glass. The drink soothed his nerves to some extent.

He picked up the telephone and dialled his home number. Geeta thought her husband sounded unusually tense. "Don't wait for me for dinner; just ask the servant to keep some food for me," he told her. That was all. He had replaced the phone. She had no chance to ask him any questions. She wondered what the matter was with her husband. However, she decided against calling him again.

V.I.P. InterViews—9

"In a place like Africa, your 'V.I.P.' is always a rrr-roaring success!"

"People like me are wild. Just wild about your 'V.I.P.'," said Alake Uwaleke*, in fluent, cultured English. She sat there, looking tall, dark and stunning.

We had no difficulty in returning a compliment. "Black" we said, "is beautiful."

"I agree" she said serenely, "but I also like brown. I just love your 'V.I.P.' colours. All twelve of them. You have everything except white. Now, that's unusual!"

We promptly assured her that there was nothing either racial or discriminatory about this. Why, our business associates would vouch for the fact that we like everything in black and white!

We congratulated her on her English. "In India" we complained, "we have 14 major languages. Not including English."

"I understand" she said sympathetically, "back home in Nigeria, we have 200!"

After that, we decided not to trade problems!

"We're trading know-how" we said, "a joint 'V.I.P.' venture will be set up shortly in Nigeria."

"I'd be tempted to invest. Only my family's interest is in oil. Not travelware."

"Black gold!" we said, triumphantly.

"What do Africans like specially about our 'V.I.P.'?" we asked.

"Everything!" was the understated reply. "The style of your Classic range. The beautiful brocade lining. Especially your combination locks. They work like magic!"

"But" she carried on "your Travelite range is great too. Of course, nobody could travel as light as my grandfather. He was the tribal Chief for 50 years. Sometimes he wore a smile. Most often he wore a scowl. And, I can assure you he didn't need any luggage to carry either around!"

Well, Africa has changed a lot lately. Thankfully!

"We believe" she said, "that 'V.I.P.' is the luggage of today. And this attitude is coloured. Coloured by the fact that in Africa we are now slaves to progress!

"Everywhere I go, they ask about my 'V.I.P.'s. I tell them all. We Nigerians, never lose an opportunity to drum a message home!

"I'm off now" she said, "to Timbuktoo."

Was she pulling our leg? "No, no" she said, "Timbuktoo is almost next door. You people are so much in the dark about Africa. That's probably why it was called the Dark Continent!"

We saw her into a sleek limousine. And, as she stepped in, it was evident that blood would always tell. She would undoubtedly be like her grandfather, the Chief attraction!

**To protect the privacy of our 'V.I.P.' customers, it has been necessary to conceal their actual identities.*

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